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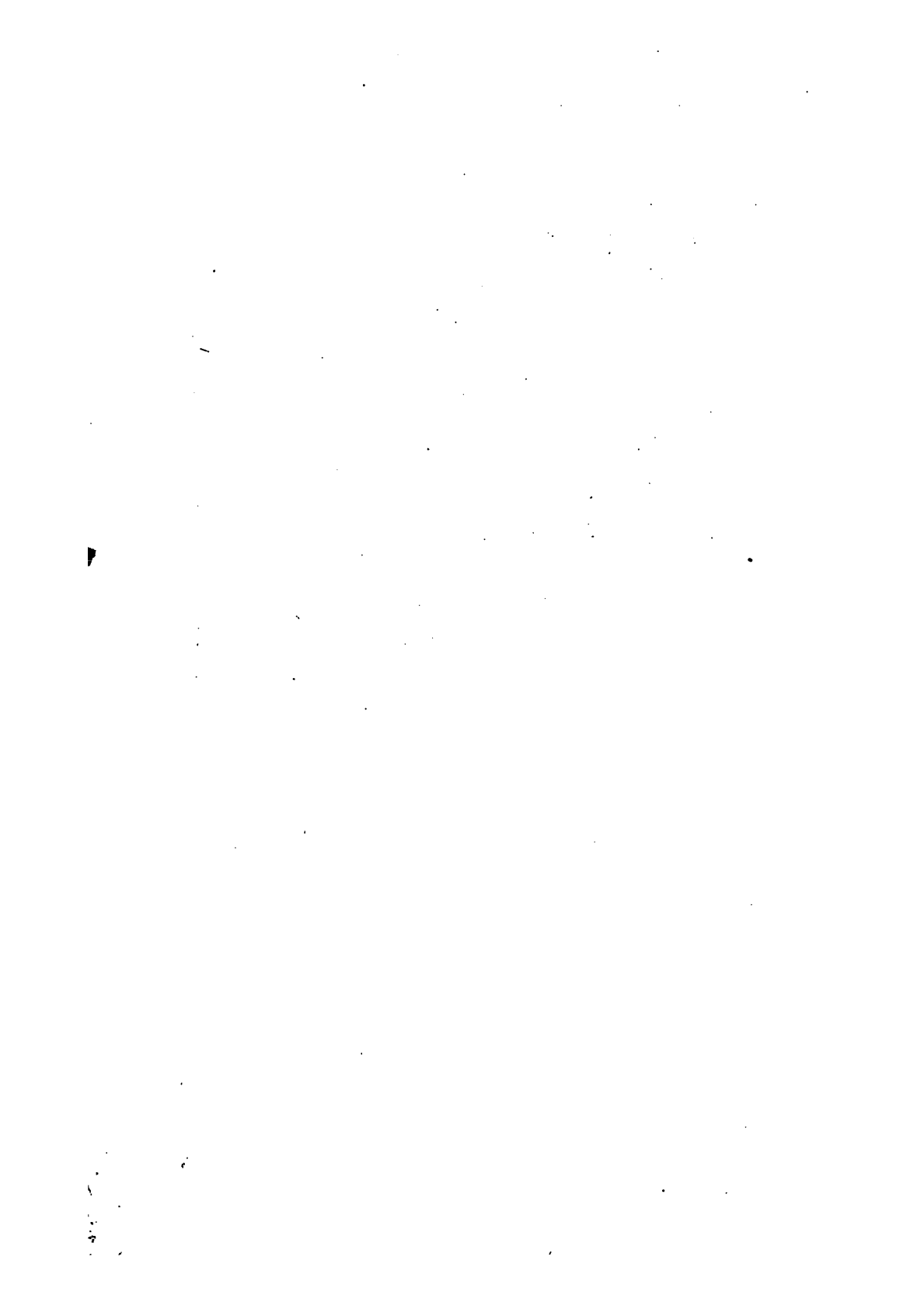
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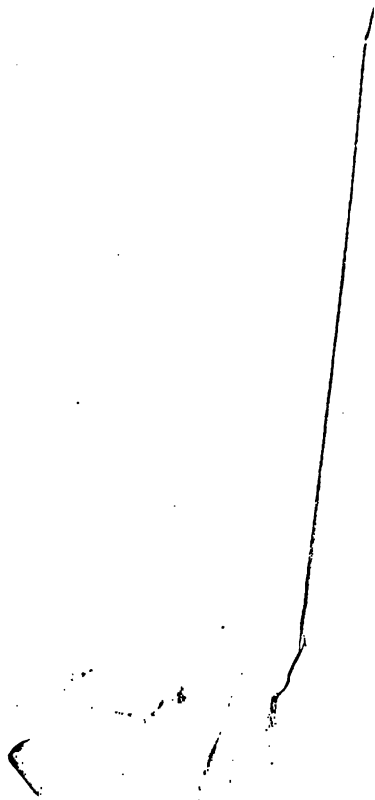
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The Messiah=Ideal.

Comparative Religious Legislations
unfolding the
Problems of Man's Destiny.

VOLUME II.

Paul and New Testament, Mohammed
and Koran,

FROM THE PROPHETICAL STANDPOINT.

History of the Messiah-Ideal.

BY

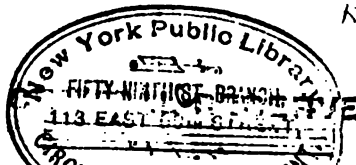
MAURICE FLUEGEL,

BALTIMORE, MD.

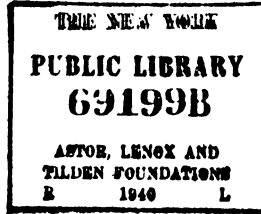
Author of 'Thoughts on Religious Rites,' "Spirit of the Biblical Legislation,"
"Jesus of Nazareth," etc.



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TRANS. TO CENTRAL RESERVE.



To the Memory of

Baron Maurice de Hirsch.

"A sprout of the stem of Jesse, with the divine spirit of wisdom, sympathy and munificence; a champion of peace, justice and redemption for all; one of the exemplars of our age embodying the Messianic idea." (Isaiah II—XI.)

Dedicated by the Author.

"The just do not die.
Their memory is ever a blessing.
Their work is their monument."

והיתה כנוחתו כבוד!

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INTRODUCTION.

VIEW FROM THE HEIGHTS OF THE MOUNT SERMON.

In the preceding volume⁽¹⁾ we have carefully and closely examined into the chapters and verses, the tenor, the environments, the intellectual, ethical and social atmospheres of the Sermon on the Mount, according to Matthew v—vii. That scrutiny furnishes us with the safest and best materials and colors for an adequate picture of the Christian founder, for the appreciation of the character, the aspirations and the teachings of the writer of that document. In the foregoing volume and especially in the course of the following pages, the reader will find adduced, as much as it is at our disposal, all the facts, incidents and opinions concerning that theme, culled from Apochryphae, Gospels, Talmud, Haggadah, historians, etc. But we think that the Mount Sermon, inclusive of a few leading Gospel passages, hands us the safest key to that historical era and its bearer. Let us now try to have a view of that teacher of Nazareth and his epoch from the height of the Mount Sermon, leaving it to the Gospel studies to perfect our impressions.

We shall take even a vaster view and compare the merits of each of the historic claimants to the messiah-crown; of all those who impersonated our ideal and brought man nearer to the messianic age. Let us grasp in our mind's eye the ethical and social history of the entire ancient world in one comprehensive and comparative tableau. Let us put in juxtaposition the Nazarean epoch with the several other great religious eras and their leaders in the East, and compare the respective mental, moral and social calibre of those initiators with the ideas, ideals and schemes they have inaugurated.

(1) Messiah-Ideal, Vol. I.

The heights of the Mount Sermon are favorable for such a universal, historical survey, which we shall try to hold in this page and in the following ones.

JESUS, MOHAMMED, BUDDHA, ZOROASTER.

Let us compare Jesus with Mohammed, Buddha and Zoroaster, all four exponents of the messiah ideal, and judge of the importance of their respective teachings.

Zoroaster, no doubt, was a shining pattern of Eastern humanity. The Zend-Avesta contains many fine pearls of ethics and wisdom. But it can hold no comparison with the telling and salient Sermon on the Mount, the many fine ethical and social parables and the wise teachings of Nazareth available for human improvement. Nor can the doctrines of both compare. Zoroaster, or rather the Avesta, as now extant, admits and acknowledges the principle of Evil as at par with that of Good. And that is fatal pessimism. Jesus teaches a vanquished Satan and preaches a world without hell. True, it is but a utopia; yet we profit by it, strive after it, and that is worth millions of sober Zoroastrian schemes. For enthusiasm breeds enthusiasm, and the faith in the good creates good. Buddha was, no doubt, a great and good man, and perhaps as self-sacrificing as Jesus was. But, unfortunately, he was a sceptic, without a God-ideal, nor any great human ideal; he posited nothing, he denied and negated, and his doctrine was despair; his very goodness was from sheer despair, not from hope; and hence he miscarried. He abrogated the Hindoo mythology, and left but negation, cold and barren negation! But people need something positive to go by, some faith. So his successors had to supply it and to create a new mythology, anticipating Heine: "Lampe needs a god." And the Buddhistic new mythology is hardly an improvement upon the old Hindoo one. Whilst Lamaism, now, has little, or nothing of its teacher's, Buddha's, original philanthropy, ethically and theologically it is no real gain over Brahmanism. Politically and socially perhaps it is: Buddha was a friend of the poor. As to Jesus, he too was deified, yet monotheism



was, if dimmed, at least not stifled. Trinity became the Jacob's ladder to reach the transcendental God of the patriarchs, monotheism is its essence. The Gentile races could not grasp the idea of mind, of something not body. The biblical God, the Only One, omnipresent and omniscient, was *unknowable* to them. They oscillated between anthropomorphism and atheism or pantheism. So Christianity became the ethereal scaffold, raising them to the sublime God-idea of Mosaism. The Gentile masses ascended to the presence of the *Shechinah*, through the vestibule of the Galilean messiah. Lifted upon Jesus' shoulders, they better grasped the abstruse God and Father of the universe; and this is a substantial gain. Again: Jesus' Sermon and parables, his ideality, self-denial and living picture of righteousness are yet sources of man's noble strivings and advancement. Compare the Christian world to the Buddhaistic one, and there you see the realized, the embodied Jesus and Buddha and their social results. Compare Western Europe to Eastern Asia, and you have the distance between the two teachers, between Christianity and Buddhism.

Mohammed was a great man. He was, essentially, a good man too. But he had not the stamina to remain so always; nor was his goodness universal, cosmopolitan. He liberated his country, not the world. He was essentially an Arabian. He first, indeed, preached universal righteousness; but seeing he succeeded not, he gave in and threw the ethics of the Decalogue to the winds; he connived at the reigning vices, shut an eye to slavery and polygamy, fostered intolerance and fanaticism—in the name of God; thus he connived at religious war, pillage, lust, cruelty, conquest, assassination—and admitted the black-eyed ever rejuvenated *houris* to the Arabian Paradise;—no doubt, because he could not help it. He had to please his followers. He wanted to live and triumph. He was a practical man, not an ideologue. Most probably, had he continued in his first principles of universal justice and impartial goodness, etc., he would have wrecked; no recognition, no adhe-

sion, no conversion, no triumph; but derision and failure. He succeeded by compromising. But this is not the highest order of success.

Jesus soared higher; his is a nobler wreath. Jesus never compromised, never catered to the mob, never yielded to any sort of temptation—beyond a few ears of corn for his hungry disciples—beyond a few loaves and fishes for five thousand followers. Of course he could not long keep them on such rations. At the first attack, they scattered like sheep and “denied him three times before the cock crowed.” He died,—on the cross—alone—exclaiming: “My God, my God, why hast thou forsaken me!” Soon recovering, he added: “Pardon them, father! they know not what they are doing.”—So it is and was. The messiahs must die. Only the dying messiahs are the real messiahs. Those fraternizing with the strong and the crafty may be useful in their way; they are not messiahs of mankind. Look to the Mohammedan world and to the Christian world. Here, too, you will practically realize what Mohammed was and what Jesus was. Undoubtedly the Christian world is but nominally Christian. Jesus, to them, is but an ideal. But a grand ideal is all the real messiahs can give to the world. A grand ideal saves, redeems, atones in the run of time and the necessary logic of events.

The real and essential difference between these four leaders of ethical thought is: their point of departure and their background. Behind Jesus there was Abraham, Moses, David, Elijah, Isaiah, Ezra, the Hasmonians and entire Israel, the people of martyrs. That explains the superiority of Jesus over his peers, Mohammed, Buddha, Zarathustra, etc. They lacked that pedestal, that backing, that noble scaffolding. Upon Jesus was entailed at birth and at school the great Abrahamic inheritance, the mental and ethical experiences of two thousand years' labors and struggles. The other lawgivers were not so advantageously, not so favorably placed; hence could they not reach so high. Even Mohammed was comparatively a self-made man. Jesus was the product of twenty centuries of prophetism.

This explains the radical difference between the authors of the Gospel, Koran, Avesta, etc.

THE PROPHETIC FARSIGHTEDNESS.

We have alluded to the farsightedness of prophets and philanthropic leaders. While we all, every day's people, are too slow of perception, our moral tact and our mental vision concerning the future being rather obtuse and blunted. Those extraordinary men, the social seers, the true leaders, the real statesmen, the watchmen on the towers of human progress, are usually over-sensitive; their vision pierces through the haze of ages; the good and the bad results of the present they clearly see beforehand, and what is bound to come in a millenium, appears to them at hand. Jesus, too, suffered of that defect of philanthropists, as all his peers with the crown of thorns. He, too, was farsighted. Things that were aeons of years away from his times, he saw as coming. The kingdom of heaven, the messianic millenium is surely the goal of striving humanity. Mankind, toiling and bleeding, is unconsciously approaching it, in circuitous delay, in tedious circles, somewhat similar to those of a cylinder,—says Goethe; the circles describe the like orbits, but are constantly rising higher and growing larger. But to us that approach is imperceptible. Only the eye of God discerns it. Only from a birds-eye view, from the watch-tower of universal history the sage may detect it. Nineteen centuries have elapsed since the advent of the Nazarene teacher. Mankind are surely further now than in the times of Tiberius and Titus. Yet how far are we yet from the kingdom of heaven! Look to the military camps of Europe; look to the partisan strife in our own America; to the race and denomination prejudice, etc., and you can measure that distance! This farsightedness made him overleap thousands of years of slow, painful human effort, and imagine that the *malchuth shamaim*, the rule of right is nigh; that Rome "will learn the ways of justice, give up conquest and war, and break her sword into a working-tool of industry." That the reign of "peace

and good-will" is then realizable and that *he* would inaugurate it! His strivings remained therefore an ideal; which ideal would have been stifled in the clash of cruel arms, if not for the timely interference of Paul, who saved the gold by a necessary admixture of brass. But we must not quarrel with him about his idealism, for just that idealism is the native element, the moving force, the very essence of the prophet and his utility for mankind. That is the secret of his import for human advance. The prophet is not a cunning, practical politician, suggesting remedies and subterfuges for the needs and difficulties of the moment. Nor is he a smart statesman, shaping the course of this year and this decade. No, he is a religious sage of such a transcending genius, that he looks deeply into the wheels of the cosmos, into nature's heart, into human nature, and there finds out the eternal, the divine, and points to it and urges us on for it; never satisfied with the past, ever pointing to the future, as if it were in his grasp, as if at his fingers' ends. Firing us on to strive for, stake all and reach that far-off ideal as the only real boon, "the kingdom of heaven; the days when the mount of Yahveh will be established on the summit of all mountains, —when the nations will give up war and freely submit to the established moral order" (Michah and Isaiah.) That golden age is yet an ideal; it will be so yet in a thousand years hence. Nevertheless is that ideal the grand reality; it is the goal of history! Our meal, our life, our generation are transient; the kingdom of heaven is real; mankind tends to it. Hence are these prophetic ideals, though at an enormous distance from the seer, full of reality to him. Such seers, Jesus inclusive, are not dreamers, they are real teachers, practical philanthropists, in the highest sense of the term. They will continue yet as such for thousands of years to come. The vista of Jesus was inaccurate in the time of Tiber and Nero. It is inaccurate in the times of Bismarck, Drummont and Pobédonostieff. But he was no idle enthusiast, no utopian; he had the prophetic vision. Through the mist of thousands of years, amid streams

of tears and gore, in the din of havoc, ruin and war, he clearly saw the kingdom of heaven coming. It did not come with Tiberius, Vespasian or Constantine, not with Mohammed and the Crusaders, nor with Luther and Calvin, the American and the French revolution,—but it is coming, maybe in five thousand years hence it will. This is the essence of true prophetism. This is the difference between the prophet and the statesman. The one looks into the human heart and finds its goal *at the end of days*. The other bridges over the to-day, preparing and patching up the morrow. The mean politician puts back the dial of times and retards human advance. The honest statesman bridges over the day's frictions and removes the impediments of man's improvement. The prophet, the providential leader, with his eye fixed upon it, constantly points to and actually advances the ultimate goal of history.

JESUS' ULTIMATE OBJECTS.

To all appearance what he aimed at was: To have the biblical doctrines carried out in spirit and in truth; to lighten the burdens of the ceremonial law and thus render that book accessible to the Gentiles. He certainly desired the abolition of the innumerable rabbinical enactments that kept up such yawning gaps between Jew and Gentile. He wished to have the prophetic spirit of the Bible more prominent and the priestly and rabbinical one less so. On the whole, his strivings were identical with those of his teachers among Prophets, Essenians and Rabbis. But he tried to realize, in full earnest, and to put into practice that what with them merely flashed up as lightning, was a pious dream, a bright vista, a poetical utopia. Their poetry he aspired to make a fact!

However much we may find his sayings and views embodying but former Prophetic or Essenian models, nevertheless he had the great merit of collecting, squaring and shaping them and adding his own contributions and experiences thereto, and thus building up a system, a social scheme, ideal, but inspiring and fruitful. And

this is all genius, goodness and originality can create. As such it may be termed *his* system, *his* doctrine. Thus the best of Christianity is his creation; a dream, yet a wakeful one; a utopia now, but the last and highest social and ethical aspiration.

The Sermon on the Mount extant, in many respects, no doubt, altered from the original one, must be on the whole the work of one mind, an extraordinary religious and social genius. The poor Galilean followers did not write it; nor Paul, nor the Fathers could have composed it. They hardly understood it. They often spoiled it from sheer misunderstanding. He delivered it in the theosophic, figurative picturesque Judæo-Aramaic idiom. We have it now in sophistic and mystic, Alexandrian Greek, in a translation, ever half losing its original aroma. We can but approximately judge of its pres-tine force and beauty. Nevertheless we see these through that transparency, an original work of a great ethical and social master. That we can fully recognize. Hence is its author a real historical personality; he did exist.

JESUS' CLAIMS.

But, the stern rationalist and the smiling sceptic ask: How could a real, historical person claim the part of the present dogmatic Christ, as officially taught by the Church? Or: Did Jesus of Nazareth claim that role, indeed and in fact? Or: Was that not rather thrust upon him by his followers, Peter or Paul, or perhaps by later Gentile admirers, as a last echo and remnant of the dying polytheism of the times? The Christian Church may have a positive answer to that. The critical enquirer respectfully declines any verified, definite reply to it. All that can be affirmed is, that Jesus of Nazareth is a reality and not a myth. There is no doubt that the composer of the Sermon on the Mount had an exalted idea of himself, for such, indeed, has every man of genius. Genius is heaven-born at any time. And a great initiator, a man who devotes his life and work, his energies and his death to a redeeming mission, has and must have a high opinion of him-

self. Determining upon a reformation of rabbinical Judaism, and most probably, too, upon the Pentateuchal legislation, to render it a fit base for mankind redeemed from idolatry, he thought himself of a calibre with Moses and the prophets. Standing upon their shoulders, many centuries after them, he thought to look farther than they did. That his disciples, that his incipient success and the current ideas of his nation may have induced him to admit himself to be the expected deliverer, the miraculous messiah, — that is possible too. But all that ought not to detract from his real grand character; not even in the eyes of the rationalist and the unbeliever. A common enthusiast and dreamer is not much. But a really great man, with extraordinary ideas, with a head and a heart to work for them and a magnanimity to die for them,—a genius who, in the course of a millennial history, accomplishes such vast results as Christianity now witnesses, though as yet not by far realizing his expectations—in such a man is enthusiasm and lofty exaltation no defect, no proof either of pretense or of a weak brain. Such an enthusiasm in such an extraordinary character is rather a proof of real greatness and sincerity. And we must give thanks to Providence that great men do believe in themselves; for else they would soon despair of success, give over the battle before it is begun, and mankind would lose their grand motive force; there would never be progress attained. A great leader must be an enthusiast too, or his cause is lost. To the great men belong enthusiasm and apotheosis. It is the shadow of the sun-globe.

ESTIMATE OF JESUS.

It is with a hesitating hand that I approach the bold task of sketching a picture of that religious Prometheus, that ethical giant, the founder of Christendom. I am fully aware that such a task is fraught with danger. Misunderstanding, stupidity and hypocrisy are arrayed against such an attempt. The acrimonious denunciations of heresy on one hand and of blasphemy on the other are in store for such. Christian and Jew, believer

and infidel may have to demur. Above all I have not all the necessary elements and colors for such a picture. That personage was so grand, his career so short and meteor-like, the records are so fragmentary, scanty and shrouded! It is therefore but a mere sketch, a shadowy photograph, a vague outline, such as of a passing luminary covered by clouds, that I venture to offer here to the indulgent reader.

Jesus appears to me to be one of those few, rare, human exemplars that are entirely absorbed by the God-idea ;—one of those who are an embodiment and practical realization of the religious element, faith ; not one who audaciously claimed to be Deity, but the very opposite : one who felt as wrapped in the God-head, as but a conscious mirror thereof, but a point, a focus in which the rays of divine omnipresence are reflected ; he felt to be a personification of the human kind, a child of God, in whom, as Hegel says, the human and the divine coincide, the border-land of both. As such he was first conceived by his disciples, the apostles, even by Paul ; for centuries after his death, the Gnostics conceived as such his person and import, viz : as a pattern of holy manhood, reflecting divine holiness.(1) By the Asiatics, the Greeks, the Gentiles, accustomed to symbolize, materialize and humanize the Deity, to catch up the divine rays and fix them upon an earthly canvas—by the Greeko-Gentile philosophers he was deemed a fit emblem of Deity, a pattern of the divine marrying the human, a point of contact where the one fuses into the other. This is expressed in the Church by the terms of "*transfiguration*;" Jesus becoming Christ after the resurrection ; "he died a man and arose a God." More practical, less idealistic, less poetic, and more political and concrete, centuries afterwards, occupied with the world as it is, not as it should be, with the kingdom of Caesar, not of heaven, the masses translated, materialized and concreted those philosophical ideas and their poetic terms ; and from that process has been derived the practical result, the present Church theology.

(1) Zoroaster of the Avesta was their model.

To better grasp that extraordinary Nazarene personality, let me illustrate by an historical example of modern date, by Spinoza, a man of another calibre, yet with many analogies.

FROM JESUS TO SPINOZA.

To Spinoza the actual, individual visible world was nothing. The Divine Essence, the Reality behind the screen of nature, the all-pervading, mysterious, unknowable Substance underlying, upholding and ruling nature, was all in all to him. That mysterious Substance he denominated God, the highest expression in the human vocabulary. The fisher-boy angling his prey sees and cares only for the momentary wavelets, for the creek and water-sheet he stands by, for the select places and chances favorable to his venture, altogether neglecting the stream, lake or ocean where he is casting his net, as if they did not exist. On the other hand a Columbus, a Magellan or a Vasco de Gama overlooks the petty concerns of the fisher-boy, and is engrossed but by the ocean, the abyss, the grand lakes with their relation to continents and vast islands, mounts, bays and gulfs. Even so was Spinoza. He overlooked the human world, the physical world, the heavens with the starry worlds. His vast genius gazed beyond, above and behind the universe, and there he discovered the Great I am, the All-holy, Inscrutable, Ineffable Substance and Being, his ancestral *Yhvh*,⁽¹⁾ in its original, etymological sense. Spinoza saw but *Yhvh*, the supreme, mysterious Reality and Essence of Existence, who created the universe and also inspired Abraham and Moses; who "dwells in the sublime heights and looketh down to the widow, the orphan and the stranger." The entire universe he saw floating in the ocean, Deity, as the hoary egg of mythology in the divine womb, whence the worlds burst forth. In that ocean, Deity, he found, too, himself, his own personality, a humble point, an atom in the Infinite, but in which

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atom God and universe were reflected and conscious, for a short while; an atom soon to be re-absorbed in that same Infinite—the *nirwana* of the Hindoo, the absorption in the divine majesty of Maimonides and the Qabbala.⁽¹⁾ Now the layman calls that mode of thinking Atheism, Pantheism, and declares Spinoza to have assumed that he is in God and God in him, and he and God were one and the same. Spinoza was ousted from the Synagogue; not accepted by the Church and anathematized by the vulgar as a blasphemer and an Atheist, —all from mere misunderstanding of some and hypocrisy of others. Till at last Schleiermacher, the Berlin Protestant, Lutheran professor of theology, discovered in him — “the holy Spinoza.”

ESTIMATE OF JESUS CONTINUED.

* Even in such a sense may Jesus have called himself, if he ever did, the Son of God, one with his Father in heaven. This holy consciousness is his soul, his being, his essence. This is the clue to his life, his ideas, aims and endeavors. This is not theory with him, not philosophical thought, not long-winded, cold argument, not slow elaboration by study, reflection and meditation, as with Spinoza and Giordano Bruno: No, with Jesus the God-idea is sucked with his mother's milk. It is an ancestral inheritance. It is an inborn echo divine, a religious instinct; it is organized, racial thought, the embodied soul of his people. To him God was all in all, and man existed only for worship. True humane life meant to him one long, divine service. God was to Jesus not as to other men, brought in, tutored, educated; no, the God-consciousness was with him indwelling, organized, self-experienced; hence it was all-absorbing, overpowering, his intellectual and ethical atmosphere. Everything else did not exist for him. God is the essence out of which such men are fashioned. God is the grand harmony, they the musical notes and single accords. Such a man could be but of the Abrahmic

(1) צדיקים יושבים . . . ונהגין כזו השכינה.

race. He could not be a Greek, an Egyptian, a Syrian or Hindoo. It is the Hebrew race that for two thousand years previously had been inured to such habits of divine absorption, religious ecstasy, such raptures of the soul, though as yet in the body. When you look closely into the national character of that epoch, you will find it permeating all the leading minds of Judaea. Such were the political leaders and such the religious ones. Shammai and Hillel, Ben Sakkai, Akiba, etc., differed in petty halachic distinctions, formulas and practices; but they were at one in that great feature, God-absorption, God-intoxication, religious ecstasy. Their dreams and broodings about the Messiah-ideal were but a trial at rendering their subject objective; the Messiah was their inward ideal, their grand aspiration realized outwardly. Jesus caught that divine spell in that surrounding and became himself the most illustrious exemplar of God-absorption; life to him was worship, the universe one vast temple, the sun and moon and stars its golden chandeliers, God, the Omnipresent, revealing himself everywhere, on Sinai, Tabor, Albord, Olivet or Hira. He addressed the God-head as "*our father*," perhaps as "*my father*."⁽¹⁾ "*Our father in the heavens*" is the standing formula of prayer for his age and countrymen. All thought themselves to stand to God in the relation of children to their parent. He felt it so in special and in a superior degree. He felt by personal experience, by religious intuition, to be the child of the Deity. This feeling permeated him at all times and in all situations. He was brimful of faith and religion, and his lips overflowed of it. His habits, doings and utterances were naturally ethical, didactic, religious, doctrinal. In the Sermon on the Mount we find a kind of trial to systematize the teachings of his predecessors, Phariseans, Essenes and Prophets; all had been living in the same pure, ethereal atmosphere. Such teachings he but condensed, shaped and organized into a system, addressing the Deity as "*father in heaven*," and think-

אכינו שבשמים (1)

ing himself son of God, viz: creature of the universe. He did not arrogate that title to his own personality. He conceded it to every human being, provided every human being really feels so. He was following Moses, who centuries before had addressed Israel with: "*Ye are the sons of your God.*" (V M. 14, 1.) Jesus is a Jew of the Jews. He performs all the minute six hundred and thirteen Talmudically classified commandments. He does not over-estimate them, but he generally follows the myriads of the rabbinical traditions. He could but become aware of the impotence of the ceremonial law to secure a holy life. He was well aware of the difference between levitical or legal purity, and of real purity, of selfrighteousness and of a virtuous life.

Though yet practically conforming to usage, slowly he detaches his mind from nationality, country and legalism, and ascends in his most exalted moments to the purely humane, the universal, the embodiment of the child of God, the living temple of the divine. He accentuates conviction above deed, and ethics above formalism. He asks for pure motives more than dry works; he distinguishes between moral law and ceremonial law, between perfunctory piety and real one. He spiritualizes and "distills" the law. He is less anxious for the letter, and more for its soul and reality. He declares sacrifices, prayer, fasting, almsgiving, benefactions almost worthless, if done with ostentation, without real heart and charity, merely for show or from imposed duty, or with a view to reward. No doubt, not only prophets, but even rabbis had emphasized the same. But it was not heeded. People mostly performed the law as an external commandment, for reward, or show, or self-glorification.

Thus Jesus is original in having in his Sermon on the Mount sifted and refined the Law, differentiated the grain from the husk and emphasized that grain alone as the essence of religion, righteousness, worship, etc., worthy of man, the child or son of God. In the Pentateuch, and especially in the Talmud, both these elements, essentially different, as kernel and straw, are

mostly commingled, blended and almost impossible to separate. That is making the unthinking ones confound the spirit with form, opening the door to hypocrisy and perfunctory self-righteousness. Jesus has the merit of having in the Sermon of the Mount sifted and disentangled them, thus allowing the noble ethics of the Pentateuch and prophets to permeate the world and bring man nearer his goal. That goal he called by its current name,⁽¹⁾ the bringing down of the kingdom of heaven upon earth, and that epoch is designated as the messianic age. Both these ideas are not his own. Both he learned from his nation's masters; the advent of a great and holy man who will hasten the kingdom of heaven, true worship and pure, noble life, with justice, love and peace for all. But they had been intermingled with myth and miracle, with nationalism and egoism adduced by the animal desires of the vulgar. He polished the ideas from the dross of localism, clan and caste. He restored the ideal to its Prophetic and Essenian purity: declaring it the goal of human goodness, wisdom and happiness, when all men will be Israel and all the world Jerusalem, all men children of God, the universe *one temple*, human life *one worship*, mankind *one family*. Having conceived God, world and man from that high standpoint, he himself could not but grow to a higher stature. Great ideas aggrandize their bearers. Having divinized the world, he could not but divinize himself and the messiah-ideal, so much permeating his people and of which his sect, the Essenes, were the leading expounders. That ideal could not but loom up in his mind. It was the embodiment of his thoughts and endeavors, the magic word of his own aspirations. That he himself is the Messiah, may have first been brought home to him by his friends. He may have tacitly accepted it. The Hebrew messiah-idea had its various shades and meanings: It signified Elijah, the prophet; or Moses, the liberator; the fighting Messiah,

(1) מלכות שמים—In Hebrew pietism it meant nothing more nor less but the absolute rule of the divine Law. "God alone to be King," was the additional interpretation of the Zelots.

son of Joseph; the peace Messiah, a Davidian prince; the miraculous Messiah, with angelic hosts at his side; and the divine Messiah, contemporaneous with Creation. Bolder Christ-ideas are probably of extraneous Gentile, Alexandrian conception. Surely incarnation, divine identity, trinity are such later conceptions. But the kernel of the Messiah-ideal is one of the great thoughts living in his nation. The realization of the world's moral order, the striving and achievement of the eternally holy and good, in store for all. This ethical aspiration is religion; it is the highest social force. This force Jesus embodied in his Sermon on the Mount. This is his import. He did not invent it. He found it minimized and scattered in a thousand atoms, as electricity in the clouds. He collected it into one focus. He set it into the world and it set the world into flames. He was the medium of prophetic mind revolutionizing mankind.

CHAPTER I.

THE GOSPELS ANALYZED.

JESUS AND PAUL.

In the foregoing pages and chapters⁽¹⁾ we have studied the ideas and the scope of the writer of the Mount Sermon according to Matthew. Now the reader well knows that Jesus is not the only great factor, nor the Mount Sermon the only Scripture of Christendom. They are but the base thereof. Let us now look to the further completion of the edifice: to its walls, and roof, etc. Let us examine the work of the apostles, and especially of the leading Gentile apostle, the second founder of Christianity, as it is. Besides Jesus, Paul and Gospel we must contemplate the other representatives of the Messiah-ideal, the theme of our study; how that was embodied in Arabia, after the Christian era, and how it was in the far East, before that epoch in Persia, India, Judaea, etc. Let us begin with the New Testament, or the Gospel Legislation.

(1) Of Vol. I, Messiah-Ideal.

THE APOSTLES.—GOSPEL OF MARK.

Chapter II, 27.—Jesus said: "The Sabbath was made for man, not man for the Sabbath." That is a rabbinical Haggada; a quotation repeatedly mentioned there.

II, 28.—"Therefor the son of man is Lord also of the Sabbath." This is evidently a later addendum, misunderstanding verse 27, as Jesus' innovating and personal remark. It is not so, and therefore is the latter neither. Jesus never set himself above the Law.

III, 32, etc.—"Behold, thy mother and brethren without!" And Jesus, looking around to his disciples about him, pointedly rejoins: "Behold, my mother and my brethren!" This, too, is Haggadic ethics (Abloth): Teaching makes spiritual kinship.

IV, Chapter I—9, exemplifieth that: "The sower soweth . . . but the seed is often wasted . . . And there are some sown on good ground and thrive;" viz: such as hear and make the most of it.

Nor must we forget that he did not live among his relatives, but with his associates, as it was customary with the Essenian Order, and all Orders, ancient or modern.

VI.—Jesus goes around working miracles, healing, preaching, casting out devils, recommending to "take nothing on the journey, no scrip, no bread, no money, only a staff and sandals; no two coats where not well received, shake off the dust of your feet and go." That was Essenian mode of life, and of the Therapeuts, fathers of the later monastics: poverty, wandering, celibacy, healing, preaching, miracle-working, etc.

VII, 5, etc.—"Why eat thy disciples bread with unwashed hands?" and Jesus: "Ye teach for doctrines the commandments of men washing of pots and cups. . . ." That sounds rather Paulinian. The Essenes were very scrupulous concerning that. One of the chief insignia of their Order was: a towel hanging down their waists, for their frequent washings. The later Codex has even a special prayer for such occasions: "Raise your holy (pure) hands and bless God," etc. One of the names of that sect was: Morning baptists,

from their daily bath.⁽¹⁾ That passage sounds rather Paulinian. Of the same ring, too, is the following:

VII, 15, etc.—“There is nothing from without a man that, entering into him, can defile him, but the things which come out of him, those defile the man.” This, the above and the following are new, later doctrines. The Essenians did not hold that.⁽²⁾ Nevertheless Jesus’ teachings were not solely Essenian. They may have been influenced by other sources, and Paul acted upon such hints.

VII, 18.—“Do you not perceive that it (eating) enters not the heart, but the belly.” All that is rather Greek than Oriental mode of argueing.

VII, 27.—Jesus said (to a Greek woman asking to cure her child): “It is not meet to take the children’s bread and cast it to the dogs.” That clashes strongly with the first mentioned latitudinarian views, Whosoever can eat any kind of food, should cure any kind of patient, without discrimination.

X, 2, etc.—The Pharisees asked: “Is it lawful to put away one’s wife? Moses suffered it!” — and Jesus: “For the hardness of your hearts he wrote this precept . . . from begin God made man and woman . . . man shall leave his father and mother and cleave to his wife. . . . What God has joined, let no man put asunder . . .”

That was Jewish Hassadaic morals, going beyond the legal view and following Mosaic ethics pervading the Haggada.

X, 18, etc.—“Why callest thou me good! There is none good but One, that is God . . . Thou knowest the Commandments, follow them . . . One thing more: Sell what thou hast and give it to the poor . . .” Here is Mosaic doctrine and Essenian ascetism joined. “Take up the cross and follow me,” is of later redaction, evidently.

X, 25.—“It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God,” is Essenian view.

(2) Following Parsee purity.

(1) טובלי שחר

XI, 23, etc.—“Whosoever will bid the mountain to be removed and believe it, he shall have it . . . When praying, forgive, that your heavenly father may forgive you . . .” That is Essenian ethics, and frequent Haggadic sayings.

XIV, 6.—The high-priest asked Jesus: “Art thou the Christ, the son of the Bessed? and Jesus said: I am . . .” No doubt, the high-priest could not put such a question in earnest; there was no such a doctrine in Judaism. Nor could he put it as a stratagem or pit-fall, for it was against legal and moral law to ensnare the defendant.

XV, 1.—“They held a consultation, bound and delivered him to Pilate . . .” There is thus here no claim and no mentioning that they regularly judged and condemned him. Mark also that illegality: All that took place on a holiday, the Passover morning!

XV, 17, etc.—The soldiers platted a crown and put it on his head, saluting: “Hail, king of the Jews.” The superscription of his incrimination and condemnation was written over his head: “Jesus of Nazareth, King of the Jews.”

XV, 44.—“Pilate marvelled if he were dead . . . asked the centurion whether he were so and gave the body to Joseph.” No mentioning about spearing his side. Such a fact would not have been omitted.

XVI.—“On the first day of the week a white-robed young man in the sepulchre says: Ye seek Jesus? He is risen . . . Jesus appeared to the eleven and upbraided them with their unbelief that he was risen . . . Then he was received up in heaven.”

GOSPEL OF LUKE.

In the preceding volume we have attempted at a close examination of the Sermon on the Mount, after Matthew, Chapters V, VI and VII, 15. We shall now succinctly review that same sermon according to Luke VI. Ostensibly the same sayings are reported by both. Nevertheless, looked into closely, we find something of a new departure in Luke's version. The Sermon on the Mount is here epitomized, condensed and sifted; some

sentences are left out, all rendered with more emphasis, more *pointedness*, even bitterness, occasionally, again, turned into another direction, with another aim in view. In one word, Luke does not simply report, he is *tendentious*, he has his master speak words and sentences to substantiate his own preconceived theory about him and his teachings. In Matthew v, vi and vii, 15, generally speaking, Jesus is a Jew of the Jews, a Haggadic Teacher, a souave and equanimous sage, a sweet idealist and an Essenian rabbi, bringing out the best of Pentateuch, Prophets and Pharisees, in a piquant, pithy, genial and original manner, rehearsing the best they had said, deepening the sense of the Law, *sub-rosa* discarding the super-abundance of tradition, and rebuking, with charity, abuse and hypocrisy. He speaks, in Matthew, concerning his country, his people, his Law and age, as one of them, at the utmost as a model and a pattern; as "prince of peace," the sublime Davidian Teacher; the quiet and earnest beatitude of the prophetic morality is mirrored in his finely cut sentences. No bitter feelings, no disappointment, no reprisals ring forth from these words. He is simply a leading, a sympathetic, a holy man and teacher. So he is in Matthew. Not so is he in the *Sermon* after Luke. Apparently it is the same material, but it passed through the prisma of Luke's individuality. With him colour and tone are changed. It is more mystic, proud and bitter. The supernatural Christ-idea has gained in strength. He is no longer a Hebrew teacher and sage. He is a dictatorial authority; he assumes the tone of the world's messiah, of a superior commanding to inferiors. His tones ring supernaturally. He is the divine law-giver. In Matthew he is a Hillel, a benign, quiet, benevolent moralist. In Luke there is piercing through the refused, the disappointed claimant; something acrimonious and hostile towards his people in general, and its learned class in special. To my humble opinion the *Sermon on the Mount* after Matthew appears to be nearer his original utterances. The *Sermon* after Luke bears already a strong objective, gentile colouring. So,

for instance, being asked: Why his disciples were plucking ears of corn, rubbing them in their hands and eating them on a Sabbath, he pointedly reminded them of David eating the shew-bread in the Temple, adding thereto a well-known Haggadic saying: "The Sabbath is for man, not man for the Sabbath." In Luke 6, 5, the Gentile writer, not knowing that, made out of it: "The son of man is Lord also of the Sabbath." No doubt he said: "The son of man is master of the Sabbath," conform to the above Haggada. That contained no intimation of his own divinity. Luke's version is a Gentile amendment. He calls him Lord.

Luke VI, 31 and 32.—"Give to every man what he asketh. Give and ask not again. As you would that men should do unto you, do you likewise unto them." The Pentateuch asks only: "Thou shalt love thy neighbor as thyself." Hillel said: "What is hateful to thee, do not unto thy next." This implies but to do no wrong; to let everyone have his own; to live and let live. The maxim of Jesus transcends that. It is active benefaction, not simply passive *let go*. It is more than justice, it is self-sacrifice, it is altruism. It is the rule of conduct for the "kingdom of heaven," when all self is expunged. Pity that it is but an ideal.

Luke IX, 27.—"There be some standing here which shall not taste death till they see the *kingdom of God*." Alas, over eighteen centuries have passed since, and that kingdom of God is yet an ideal; altruism is yet but a poetry and selfishness is the practical rule on earth! Here is a striking example of the defect of farsightedness in prophets. The masses move exceedingly slowly!

Luke IX, 58.—A man wishing to follow him, Jesus says: "The foxes have their holes, the birds their nests, the son of man has not where to lay his head." A scathing rebuke of social arrangements, inequality of fortune and pauperism! Especially is poverty the fate of messiahs! The cunning ones sacrifice the world to their dear self. Jesus preached the kingdom of heaven, and the earth had no room left for him. What a thrilling remark of the social Reformer! Of course, answers

the economist: It serves the utopian right. Whosoever gives and asks no return, whosoever "*does to others as he would them do to him,*" he must not complain when he finds no place to rest his head upon. The philanthropist, Jean Jacques Rousseau, had at last to hide on a lonely island from the fury of the deluded mob. Schiller, in his poem: "*Division of the Earth,*" has Zeus say to the poverty-stricken poet: "Nothing is left for thee on earth, all has been given away whilst thou hast been beatified and dreaming of Me in heaven. Well, heaven shall ever be open to thee and a place reserved for thee at my own table." Even so here: The son of man, preparing the dominion of God, has no other place of refuge—than in heaven. On earth he may be worshipped—not tolerated!

Luke ix, 60.—A man desirous to follow him, says: "Master, let me first go and bury my father." And Jesus replies: "Let the dead bury the dead No man looking back, is fit for the kingdom of God." *Ecce homo!* What an iron energy breathes forth from that ideal world-improver! We find there the unbending character of the Jewish Essenian united to the boundless range of thought of the cosmopolitan sage. And they wonder that he ended on the cross! A miracle it would have been had he not! Human society is full of sharp-edged granite pillars, and man must be of india-rubber, ever yielding. Principled energy must speedily shatter against those granite pillars of iniquity.

Luke x, 1-17.—That chapter unfolds a new phase in the character of Jesus, seldom remarked in Matthew. It is aggressive, proselytizing, of the church-militant. No longer is he the Jewish teacher, but the Gentile redeemer. He sends out seventy disciples to convert the world. "Behold, I send you as lambs among the wolves . . . Carry neither purse, scrip, nor shoes. Salute no man. Where they receive you not . . . go and wipe off even the dust of your shoes . . . But it shall be more tolerable for Sodom than for that city . . . when the kingdom of God comes. Woe to thee, Chorazin . . Capernaum thou shalt be thrust down to hell Be-

hold, I give you power to tread on serpents and scorpions . . . nothing shall hurt you."

This opens a new departure in the activity of the Reformer—the reformer and initiator indeed. It is the threatening voice and mien of Prometheus, throwing the gauntlet of defiance into the face of the false gods, the then worldly masters. The period of the modest, meek and souave teacher of the Essenian "peace and good will" doctrine is closed and here begins that other one of the aggressive innovator, bold, indomitable, lofty; an ethical Prometheus, the thunderbolt hovering upon his brow. His short career is almost too short for such a break, such a second period. Yet I know not who else could have uttered such a sublime challenge to the world! Who else but a Judæan, a Pharisee, a mystic, zealous Essenian, from the mountain-top of his ideal faith—that what is good and wise, must come out victorious—could have uttered it? Not Paul, nor John, less Peter could have given vent to it. Neither of them occupied so sublime a height as to thunder forth such a magnanimous defiance. Now it may well be possible that the Christian Founder's life was longer than usually assumed, and that he had lived to the age of fifty,⁽¹⁾ not thirty, and that the Gospels bring only an epitome, the close of his preparatory activity and the beginning of his last and bolder phase; and these verses are the very programme of his final work. It may be that this bold initiator, actively grappling with the social powers of his age, provoked the aristocracy to denounce him as a political danger to society, as it was. Anyhow these verses reveal to us Luke's idea of Jesus: That he was the Reformer of the world, not of the Jews. The same cosmopolitan view is embodied in:

Luke x, 30.—"A man robbed, wounded and half dead on the way was not assisted by priest nor Levite, but by a Samaritan, who bound up his wounds and took care of him. Which of the three was *neighbor* to the wounded man?" This is Jesus' striking illustration to the question of: "Thou shalt love thy neighbor as thyself," who is thy neighbor? The Jew, or the Gen-

(1) See John 8, 57.

tile, too? The reply is: "*The merciful!* without distinction of race or creed.

Here we see the objective aim of Luke's gospel: Jesus is no longer the Jewish teacher. He is the Gentile messiah. It is the bitter criticism of pious hypocrisy.

Luke xi, 39—44.—A Pharisee, asking him to dinner, wonders why he neglects the customary washing of hands. He replies: "Do you make clean the outside of the cup or the inside? Ye fools, did not God make both sides? . . . Rather give alms, etc . . . All things are clean Woe unto you who give tithes of straw and neglect justice and love! Ye love distinctions You lay burdens upon the humble which yourselves don't carry." . . . In Matthew Jesus is not so bitter and more tempered with charity. Here it is pitiless, scathing irony, one which only master-minds can inflict, who stand high above human weakness and look deep into human wickedness, unmasking a species of hypocrisy, to be found — not only in Jerusalem, eighteen centuries ago.

"Therefore also said the Wisdom of God—Sophia, Logos—I will send them prophets and apostles to slay and persecute, which blood shall be avenged." (v. 49.) Here we see plainly that Luke puts into Jesus' mouth words which could be spoken only long after his death. He calls him *Wisdom of God*, and alludes to bitter persecutions of the apostles. Here is a late Gentile writer.

Luke xii, 4, 7 and 51.—"Be not afraid of him who can kill your body, but of him who can cast you into hell . . . Not a sparrow is forgotten before God . . . The hairs of your head are all numbered, fear not!" Here is a deep pervading fear of and trust in God, the contempt of death, the fear of sin, the wonderful spirituality, the enthusiastic religiousness of the old-time Jew, the *Hassid*. "Suppose ye I am come to give peace on earth? No, rather division; Parents shall be against children and kindred against kindred . . ." That, too, depicts later times, viz: the conflict of Christianity with Roman society, centuries after Jesus, when the New Christian doctrine began to decompose and recompose

the world. The third and fourth centuries P. C. with the church militant are depicted here.

Luke XIII, 26, etc.—“The master of the house will say: I know you not, ye workers of iniquity. There shall be weeping and gnashing of teeth . . . when ye shall be thrust out of God’s kingdom.” Here is the same later polemics, the same bitter tone of provocation, reminding of the third and fourth centuries.

Luke XIV, 16, etc.—“A man made a great supper and bade many to come . . . but they excused themselves . . . The angry master said to his servant: Go and bring in hither the poor, the maimed, the halt and the blind . . . None of those first bidden shall taste of my supper.” — “If any man come to me and hate not his father, mother, wife and children, etc., he can not be my disciple.”

All that is of later polemics, when the Jews did not become converted, and Christianity went out with Paul into the Gentile camp. So, conclusively, the 27th verse: “Whosoever does not bear his cross . . . cannot be my disciple,” shows clearly the crucifixion as a past event.

Luke XVII, 20, etc.—“The Pharisees demanded of him, when the kingdom of God would come? And he answered: The kingdom of God is within you.” That fine, pithy, laconic answer shows him towering above all his contemporaries with head and heart! Considering the time, that is a stirring answer, beautiful and surprising, as lightning in the dark. — Of the same quality is:

Luke XVIII, 16.—It is tallying with the above: “Suffer little children to come to me, for of such is the kingdom of heaven.” These two verses tell us what he meant by his *kingdom*: the reign of innocence and kindness. Such an aspiration at the epoch of Roman decadence is wonderful! These two verses are gems from the genuine quarries of the prophetic genius. Only the author of the Sermon on the Mount could bring forth such sentences from the deep gold-mines of his soul, brimful of sympathy.

Luke XVIII, 18.—“Good master, what shall I do to inherit eternal life? And Jesus said: Why callest thou

me good! None is good, save one, who is God." Should that plain statement: concerning what he thought about God and about himself, not settle that question?

Luke XIX, 38, etc.—"The multitude shouted: Blessed be the king that cometh in the name of the Lord." The Pharisees, protesting against that homage, Jesus said: "If these should be silent, the stones would cry it out." That was, no doubt, the *corpus delicti*, the cause of his apprehension and condemnation by the Herodians and the Caesarians.

"The days shall come when thine enemies shall cast a trench . . . and not leave in thee one stone upon another," . . . is evidently written after the destruction of Jerusalem, probably two centuries after that.

Luke XX, 22, etc.—"Is it lawful to pay tribute to Caesar?" The leaders among the Zealots, under Judas, the Galilean, had declared: It is not lawful! That was the war-cry of the patriots against the Herodians and Romans: God alone is king. To pay tribute to Caesar is idolatry! So did the Netherlanders begin their rebellion against Philip II, when Alba decreed the raising of taxes. So did the thirteen American Colonies theirs against Old England when Parliament taxed them; and so it was in Judaea the criterion, whether a man is a patriot or not. Jesus gave an evasive answer: "Render to Caesar what is Caesar's, and to God what is God's." That prudence was perfectly excusable. But how can we reconcile that prudence with his open claim to kingship, as in Luke XIX, 40.? One is the utmost reserve, the other the height of daring.

Luke XXI, 20, etc.—All that tirade against Judaea and her people is evidently written after their subjugation by the Roman armies; written by a Gentile hand. Compare this with *Revelation of St. John* 20, 8, speaking of exactly the same events, and see, whether two Jews, both of an exalted character, both dying the same death by the same violent hands, both living the same life of martyrs, could speak so differently on the same events, persons and countries?

Luke XXI, 20, etc.—“When you shall see Jerusalem encompassed with armies, then know her desolation is nigh. Then let them in Judaea flee . . . for these be the days of vengeance . . . Woe unto them that are with child . . . The people shall fall by the edge of the sword, and Jerusalem shall be trodden down by the Gentiles.” Now read on the same theme; the Judaea-Roman wars, under the veil of the future, in *Revelation of John 20, 8, etc.*: “Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog to gather them together to battle, the number of whom is as the sand of the sea. And they went up and encompassed the camp of the saints and the beloved city (Jerusalem) and fire came down from God and devoured them . . .” (*Ibidem* 21, 2): “I, John, saw the holy city prepared as a bride . . . God will be with them (Israel) and be their God—God wiping away all tears.”—Rome and her emperors and policy are thus described (*Revelation of John 17*): “I saw a woman upon a scarlet beast . . . full of blasphemy. Babylon the great, mother of harlots and abomination . . . drunken with the blood of saints, the martyrs of Jesus . . .”

Is there any consistency to put into the mouth of Jesus the words of Luke 21, 20, and into the mouth of John such as in Revelation 20, 8, and 21, 2, etc.? The two versions exclude each other. Hence is that of Luke a later Gentile one.

Luke XXIII.—The high-priestly party brought Jesus unto Pilate and arraigned him: “We found him perverting the nation, forbidding to give tribute to Caesar, and claiming that he himself is Christ, the king. And Pilate asked: Art thou king of the Jews? And he answered: Thou sayest it. Then said Pilate: I find no fault in this man.”

It is rather astonishing on the part of a Roman governor to find no fault in a man who claims to be the rival of the Caesars and forbids to pay tribute. Evidently is that a later version exonerating the Romans.

“Pilate sent Jesus to Herod, his lawful sovereign . . .

who questioned him many things, but Jesus answered nothing . . . Herod set him at nought, mocked him, arrayed him in a gorgeous robe and sent him again to Pilate. In the same day Pilate and Herod were made friends together ; for before they were at enmity . . .” Here we see the two foxes, the governor and the prince, combining against an enthusiast and a patriot, using his personal enemies, the high clergy, as tools to put him out of the way, him, the friend of the Jews and antagonist of both, Caesars and Herodians. As to Pilate’s reiterated affirmation that Jesus is innocent, that was a trick, in order to cast all the blame of the judicial murder upon the condemned man’s personal enemies. Possibly it is of later date, but having the same object, viz : to exonerate the Romans and leave the responsibility to the Jews. The facts of the accusation, as narrated in the first half of that chapter, point that the only parties who had to gain by that capital condemnation were the Romans and the Herodians, not the Jews. Just Luke brings it out in full relief, viz : that he was accused of and condemned for rebellion against Caesar and Herod, not of blasphemy against God. He fell a victim to political jealousy, not to religious bigotry. He died as a Jewish martyr, for claiming to be the “king of the Jews.” Such was the plain superscription over his cross. (Luke 23, 38.) All facts, weighed in the balance of impartial reason and unbiassed criticism, warrant this conclusion, that Jesus died by the hand of Rome and of Herod, and for their advantage, who, later, charged the Jews with it. All the verses contrary to that are of later origin.

Luke xxiv, 38.—“After his death and disappearance from the grave, Jesus stood amidst his disciples, saying: Why do thoughts arise in your hearts? Behold my hands and my feet, that it is myself; handle me and see; for a spirit hath not flesh and bones as you see me have, . . . and he showed them his hands and his feet. . . . And he said again: Have you here any meat? They gave him and he did eat before them.” Should we take this as history and fact, the only rational con-

struction would then be that he was alive, really and veritably, in his bodily, earthly existence ; that he had not died on the cross, since he himself said to be alive. That would be the rational conclusion ; faith, no doubt, may put another construction upon it, a miraculous one, with which these pages have no intention to interfere. But the rational one is, that since he reappeared after his burial and claimed to be alive, that he was so, really.

The aim of this review is to show that : I. The founder of Christianity had ascended and apparently died on the cross at the command and for the advantage of Rome and the Herodians. II. That in Luke we find another portrait of Jesus : no longer the Jewish teacher and patriot, but the Gentile Christ and Redeemer.

JESUS ON THE CROSS.

There are three versions concerning that last, solemn phase of the founder of Christendom. The first is the popular one : That he had died upon the cross, he was put into the grave and on the third day he resurrected to life, *miraculously*, and appeared several times to his astonished followers. There is no use in discussing faith ; that is sacred ground.

The second hypothesis is : that he died on the cross, was temporarily buried in another man's cave, then secretly removed to his own final grave and buried, which fact was known but to few. The crowd of followers, not finding him in his cave, claimed that he had resurrected, as becoming to a Son of God. They were accustomed to such a metamorphosis and apotheosis in those polytheistic times. Classic writers have well described such popular beliefs current at that epoch. The Gospel affirms that Jesus had predicted his own resurrection. Faith fully accounted for it. The reappearance of the dead, etc., was something of daily occurrence, often mentioned by writers and poets, sacred and profane.

There is a possibility, viz : When we carefully ponder over the immense fact of Christendom, a fact which must have its adequate, solid cause ; when we think over that impulse started more than eighteen centuries

ago and not yet died away ; when we compare it with the several views about the Christian founder, his life and his death ; and when we remember the general belief in his resurrection,—then we shall fairly guess that his death must have given that extraordinary impulse ; that that death must have been of a striking nature, so as to arouse terror, awe and admiration ; so as to make a deep and lasting impression upon the group of followers that witnessed it ; which impression, as a stone thrown into a lake, has been ever widening its effect, and ever enlarging its circles. No doubt, his death was not the only cause of the event. No. The opportune and timely advent of Jesus and his doctrines explains a great part of the impression. The social and political situation of the Roman and the Judæan world explains another part thereof. Yet something extraordinary must have happened besides. Several men before and after Jesus had claimed messiahship ; Rome, Herod or high-priest put them out of the way and that stopped their career. Bar-Kochba had even succeeded in bringing about a revolution ; he was actual king-messiah for some years ; he had authoritative men among his partisans. The leading R. Akiba had declared him to be the expected deliverer. The nation clung to him. Six hundred thousand valiant men died under his banners. Nevertheless, scarcely had he collapsed, when he disappeared, as a meteor, as a bloody dream. His messianity ended with his life. Why then was it not the same with Jesus of Nazareth ? He was believed to be a sage, a prophet. But many sages and prophets, heroes and martyrs, with even great doctrines to back them, had died on the Roman cross, and their impression was soon obliterated ! Why was that not the case with the Christian initiator ?

Plain, logical reasoning compels us to assume that there must have happened something extraordinary at or directly after the crucifixion and the burial ; something which, to the masses, appeared decisive, conclusive, confirming his claim to messianity and thus render him after death more potent than ever alive. Now this

something is generally claimed to have been *his resurrection*. Well, the critical reasoner cannot accept the impossible as an explanation of the wonderful. But there is yet room left for a most probable and natural *third hypothesis*: Reading that passage in Luke, 24th chapter, why should we treat it as fiction? Why not take the narrator at his word? Why not take his words for fact: that Jesus lived after the cross? Here we find that necessary extraordinary link, completing the logical chain of events. Here Jesus says to his friends: "Behold my hands and my feet (impressed with the nails to the cross.) That is myself. Handle me and see, for a spirit has not flesh and bone as you see me have . . . Have you here any meat? That being given him, he did eat before them." Hitherto, by the rationalist, this has been taken as fiction. But here has been overlooked the plainest way to solve the difficulty, viz: That this is truth, fact and reality! Jesus did stand before them, for he did not die on the cross; he had but fainted; he had been but seemingly dead, not really, and was recalled into life by his Maries and Magdalens!

A strikingly similar case is narrated by Josephus, (*Vita* 75): "I saw many captives (from Jerusalem) crucified and remembered many among them as my former acquaintances. With tears I begged for their lives, so Titus immediately commanded them to be taken down and care to be taken for their recovery. Two died under the physician's hands, the third recovered." Let us remember that Jesus was on the cross but a few hours, whilst ordinarily the crucified died only after many days, from inanition or bursting of a blood-vessel.

That fact is most important here; look over the entire scene: A strong-minded, strong-bodied, strong-willed, sensitive man assumes a great part. He had lived in the belief to be an extraordinary character, beloved by the Deity, the angels watching over him; he is predestined for a great career. At once his enemies overpower him. In the midst of his triumphs he is betrayed and nailed to the cross, a dreadful, cruel, long

agony. For a moment he despairs: "My God, my God, why hast thou forsaken me." But soon his strong self reawakens, again it asserts itself. His enemies rail at him: "If thou art the miraculous *king of the Jews*, help thyself. Come down from the cross." Others again admire his equanimity and self-control: "Pardon, Father, thy children, — the Roman executioners — they know not what they do." Even so exclaimed Huss on the funeral-pile: "*Sanctas simplicitas.*" The cross becomes now a grand, public scene to exhibit his doctrine, to prove his messianity. It is a worthy occasion for an enthusiastic character like Jesus. He bears himself grandly. Now let us remember, the cross is a long-lasting, cruel, deadly torture. A healthy, stout man often lives many days on it before exhaustion or the bursting of some blood-vessel brings on the end. Jesus is expecting divine interference. Perhaps he is practiced in bearing pain, as is often the case among the Essenians. His strong yet sensitive body gives way for a while under the stress of the moral effort and the physical pain. He faints—drops into a swoon, an ecstasy, a dream, a silent and dumb exhaustion,—he is apparently dead; a sweet sleep overtakes him—trustingly he calls on the heavenly Father: "Into thy hands I commit my spirit." Forget it not, reader, the fine, grand, strong, yet sensitive, delicate nature of an extraordinary man, as Jesus.

Now his friends are close by. They watch over their beloved hero, martyr, king. The few Roman soldiers, too, feel impressed with that novel kind of criminal: A humble proletarian, with a crown of thorns, an enthusiast, claiming rule and kingship, whom Herod had recommended to the governor as "a royal patient." It is the eve of the Passover—according to John. The Jewish Law allows not to let him over sunset on the cross. The soldiers are indulgent. They are not over-anxious to find out whether he be well dead or but half dead. They allow his friends the apparently inanimate body. Restoratives, medicines, sedatives, all appliances are at hand. He is taken down to a cave. Loving hands do

their best. His strong nature recovers — it may have been foreseen and all prepared. The swoon is vanquished, he reawakens, indeed and in fact, he is alive again. He resurrects naturally; his friends take it supernaturally.—*This is a third possibility!* . . .

Why should that hypothesis be unthinkable? The word of Jesus and the several Gospels are for it. The general belief that he had resurrected, is for it. The assertion that, later, he appeared several times to his friends, is for it. So is especially the great fact, the existence of Christendom, whose pivot is the resurrection. Besides his doctrine and the historical conditions of his times, something more is necessary. This something is yet missing; some fact, extraordinary, striking, to explain the great impulse, a shock that lasted for long centuries, that created and continued that great ethical movement. The *mere claim* that Jesus had reappeared, is not sufficient to explain the immense result; it must be a fact. Now if it is true that he did come again to life, which was assumed as a miracle, whilst in reality it was a natural, though extraordinary occurrence, that would satisfactorily explain the historical phenomenon! The hypothesis of a miracle is acceptable but to the believer. The hypothesis of an invention is acceptable neither to faith, nor to reason. The third hypothesis wins therefore greatly in probability: Jesus, re-enlivened after the cross, his messianity received, popularly, the most authentic evidence, and his claims became stronger than ever. He retired into privacy, shunning Roman and high-priestly authorities. He appeared only on rare and urgent occasions, and among his adherents, yet he led on the movement *from his retreat*. Is that hypothesis, built upon *Luke's express report* (24, 38, etc.) not, perhaps, a sound one?

THE SPEAR OF THE CENTURION.

The writer of the fourth Gospel on this theme, John 19, 33—37, was aware of the possibility of such an assumption, that Jesus but fainted on the cross and was recalled into life after he had been taken down and

brought to the cave. (See below, John 19, 35.) To meet that, he added two facts and four verses not mentioned in any of the other three Gospels, viz: That before lowering him down, his side had been pierced with a spear, and that blood and water came out—in proof that he was really dead. But since the other three Gospels do not mention it, since they do say that Pilate simply inquired whether Jesus was dead, and then allowed his body to be taken down and handed over to his anxious friends, since John's extra four verses are so vague and hesitating, especially the verse 19, 35, criticism may fairly pass over it. So would any rational jury do. Imagine such a case presented before a common-sense jury, viz: A man lowered down from the scaffold as dead, who then resurrected. They would say: Of course that proves, *ipso facto*, that he was not dead, only in a swoon. As to the bloody spear, it proves nothing, especially as but one of the four witnesses testifies to it, three being ominously silent. Even so may criticism conclude: Whereas the fact of Christianity must have a cause; whereas miraculous resurrection is rationally not admissible; whereas that resurrection, simple, as generally witnessed to, is the real turning point of Christology, and whereas a few hours on the cross is, in most cases, not deadly, therefore is the most probable assumption: he was but apparently dead, latently he was alive and then restored. This is the rational probability.

There was resurrection, natural, not miraculous; there was an extraordinary occurrence, yet a natural one.

That may well be the construction of criticism. As to faith, of course, it assumes by all means that he died on the cross and then miraculously resurrected. Faith has its own criteria. It does not ask for the laws of nature, but those of God changing the laws of nature. The miracle is its surest proof. That is another law of reasoning, that is sacred ground, and these pages have no intention to interfere with it.

GOSPEL OF JOHN.

During the first three centuries Christendom numbered some fifty sects, each having its own Gospel, or version of Jesus' life and teachings, rejecting the others. Of the four Gospels now extant, that of St. John is the nearest to official Christianity. There we find the full, mystic, miraculous, supernatural, primordial redeemer, messiah, Christ and Son of God. I say, it is nearest to, yet not identical with official Christianity. It is a step nearer, but not yet tri-unity, God incarnated, identification, etc.

John 1, 1, etc.—“In the beginning was the Word, and the Word was with God; and the Word was God. The same was in the beginning with God.”

This verse is important, alluding to Gen. 1, 1. It is perporting that messiah was prior to the creation of the universe, and that he was instrumental to the creation. The Word is the gnostic first Aeon and Demiurgos, the Philonian Logos and Sophia, the Parsee Mithra or Light, the Metatoron or Rabbinic Memmra,⁽¹⁾ the Neo-Platonic first Emanation, the qabbalistic first Sephira, the actual Creator of the universe. So John continues: “All things were made by him and without him was not made anything that was made. In him was life. Verses 1—4: He was in the world and the world was made by him, and the world knew him not. He came into his own and his own received him not. But as many as received him, to them gave he power to become the sons of God.” (Verses 10, 11 and 12.)

Here is, no doubt, a further stage in Christology than in the preceding Gospels; but not yet the full trinitarian doctrine. He alludes to the apostles and disciples as *sons of God*, in the Hebrew metaphorical sense, meaning simply sages and saints, not Sons of God in the literal, Greek sense. John represents the full, miraculous, supernatural messiah of the Essenian mysticism, according to Paul's construction.

1, 14.—“The Word was made flesh and dwelt among

us," viz: the primordial soul of the messiah became embodied. The idea that God himself became a body, could not enter a Jewish brain, however much imbued with mysticism.

I, 17.—"The law came with Moses; but grace by Jesus Christ." That was the Essenian view of the messiah. So is he:

I, 29.—"The lamb of God, that taketh away the sin of the world." The messiah of the Essenes is *Redeemer*.

I, 34.—"I bear record: this is the *Son of God*." This conflicts with verse 12, where all disciples are sons of God.

VI, 38.—"I came down from heaven to do the will of God that sent me . . ."

VI, 51.—"I am the living bread which came down from heaven . . . If any man eat of this bread, he shall live for ever."

VI, 60.—"Many of his disciples said: This is a hard saying . . ."

VI, 66.—"From that time many of his disciples walked no longer with him." Note: No doubt, this is quite another Jesus than the one of the preceding three Gospels.

VIII, 51.—"Verily, if a man keep my sayings, he shall never see death."

VIII, 58.—"Verily, before Abraham was, I am." That is the mystic primordial "Son of God."

VIII, 59.—"Then the people took up stones to cast at him. But Jesus hid himself."

IX, 5.—"I am the light of the world, as long as I am in the world." Note: The Jewish messiah was no longer such as soon as he died.

X, 17 and 18.—"I lay down my life that I might take it again. No man taketh it from me. I lay it down myself. This commandment I have received of my Father." This is evidently written *post factum* of the founder's death.

X, 20.—"Many of the Jews said: He is mad, why hear you him?"

x, 30.—“I and my father are one. Then the Jews again took up stones to stone him.”

x, 32.—“Jesus said: For which of my works do you stone me? The Jews replied: For a good work we stone thee not, but for blasphemy; because, thou being a man, makest thyself God. Jesus answered: Is it not written in your Law: I said you are gods.”—Evidently this is another Jesus than the one in the preceding Gospels.

xi, 47, etc.—“The Chief-priests and Pharisees in council said: If we let him go on, the Romans will come and take away our country and nation.”

xi, 50.—“It is expedient that one man should die and the nation perish not.”

xii, 12 and 13.—“The people took branches of palm-trees and went to meet Jesus and cried, *Hosanna*, blessed is the king of Israel that cometh in the name of the Lord . . .” “Behold, thy king cometh.”

xiii, 34.—“Jesus: A new commandment I give unto you, that you love one another . . . By this all men shall know that you are my disciples.”

xiv, 6.—“Jesus: I am the way and the truth and the life. No man cometh unto the father but by me.”

xiv, 9.—“Jesus said: He that has seen me, has seen the father Believe me that I am in the father and the father in me.”

xiv, 14.—Same: “If ye shall ask anything in my name, I will do it.”—All that is the Gentile phase of the messiah.

xv, 25.—Jesus alludes to the *Thora* as “*Their Law*.” This is even literally of Gentile origin.

xvi, 15, 28.—Jesus says: “All things the father has, are mine. I came forth from the father and am come into the world. I leave the world and go to the father.” Note: All that are the postulated claims of the supernatural Redeemer.

xviii, 28.—“They went not into the judgment hall that they might not be defiled and eat the Passover.” So in Chapter 19, 14 and 31, etc. Preceding Gospels state the trial to have occurred on the Passover morn-

ing. So are many other points of the trial conflicting:

Verse 31.—The Jews: "It is not lawful for us to put any man to death."

Verse 33.—Pilate asks: "Art thou king of the Jews?"

Verse 36.—Jesus replies: "My kingdom is not of this world." Note: That is evidently of later date, by a Roman hand, so as to make room for the *Caesarian regime* and reconcile it with the kingdom of heaven. That relegates it to the church, leaving the State to emperor, Senate, etc.

xix, 12.—The Jews: "Who makes himself king, speaks against Caesar." Note: The Jews were not over-anxious for Caesar, the Patricians were.

xix, 16.—Pilate delivered Jesus "*to the priests*" to be crucified. "*To the soldiers*" say the other Gospels.

xix, 19.—Pilate writes on the cross: "Jesus of Nazareth, king of the Jews." The priests contradicting it,

xix, 22.—Pilate answered: "What I have written, I have written."

xix, 34.—"One of the soldiers pierced his side, and blood came out." Note: Matthew, Mark and Luke mention no word about piercing his side, or bone-breaking. John alone does it and with great circumlocution, besides.

xix, 35.—"And he that saw it, bare record, and his record is true, and he knoweth it that it is true, that ye might believe . . . for these things were done that the scriptures should be fulfilled: "A bone of him shall not be broken," and again: "They shall look on him whom they pierced."

These several verses show the great anxiety the writer was in to prove that Jesus' side had been pierced, and that blood and water came out. He was anxious to prove, namely, that Jesus had really died on the cross, and not simply fainted. Next he wished to apply to him Sachariah 11, 9, since quoted as referring to that moment, and in these pages shown that passage to be enigmatical, and not having any bearing upon Jesus and his death. It, no doubt, refers to some tragic past event, well known to the audience whom the pro-

phet addressed. I wish yet to call attention to the interesting point that John read: "They shall look on *him*," not "*on me*"⁽¹⁾ as our Hebrew text now has it, just as my emendation would have it, and by which emendation any possible allusion to Jesus' death disappears.

xx, 23.—"Whose sins you remit, they are remitted, and whose sins you retain, they are retained." Note: This claim is evidently of later hyararchical date.

Thomas, not believing in the resurrection, Jesus appeared again, when Thomas said unto him (verse 28): "My Lord and my God." This belongs to the third phase of Christology.

Verse 31.—"These signs are written that ye might believe that Jesus is the Christ and the Son of God."

No doubt, in John, as now extant, quite another phase of Jesus is exhibited than in the former Gospels. He is not yet an incarnation of God himself, but half-way between that and the Essenian messiah, gradually approaching the later God-man, the Gentile trinitarian Son of God and Christ. I would say, originally it was the picture of the mystic messiah, as found in Henoch, Esdras, some Haggadas, identical with the one of John's Revelation, in parallel lines with the Paulinian Christ, finally retouched and completed during the third phase of that doctrine, in the fourth century, by Gentile hands. John is here nearer to Trinity, but not yet quite fully so. He comes nearest to Paul's views.

THE SEVERAL PICTURES OF JESUS.

To account for the divers pictures which the several Gospels and Epistles bring us of Jesus, let us yet mention the following aspect: It is well possible that such pictures are not solely the views of the writers or their later redactors, representing him as a holy man, or a messiah, or a God, but they are historical. It is possible that the veritable, live Jesus had several phases in his career, developing his claims to the role of a holy man, of a supernatural messiah, of God incarnate. He

(1) אֵלָיו instead of אֵלֵי

began with that of a pious, enthusiastical, pharisaical teacher. He proceeded as an exalted Jewish reformer and bold innovator. Being of a fine, emotional, lofty temperament, he readily accepted the enthusiastic doctrines about the Essenian mystic messiah; gradually he believed himself to be that personage; aroused by his incipient success and the enthusiasm of his followers; feeling real greatness in his bosom and fired on by the crowd, he may have lost his balance, accepted the Essenian messiah-role and assumed the corresponding language, position and authority. Thus carried away by, both, his individual superiority and his human weakness, steering with the hurricane of his highly excitable times and conditions, he may gradually have been induced to believe that which John makes him to claim, viz: A superior being, a supernatural Son of God, Redeemer, etc., and that the powers of heaven were at his command. At any rate, he could never have transcended the range of the Essenian messiah. What we find in John's picture beyond that, is of later date, coming from a Gentile hand. The opposition, with bitter antagonism, at last came on. The learned of his nation turned away, the cunning betrayed him, and the mob proved unreliable. Here began the fearful struggle, the crown of thorns; the conflict between the superior, far-reaching man, the deluded claimant, and the wicked world; between the transcendent genius and enthusiast against brutal antagonism. In such moments he may have uttered the reported, bitter words against his country, his people, unbelief, rejection, etc. The throes of death sobered him out. The dross fell at his feet, the gold remained. The jealousy of priest, Caesar and Herod was aroused; he knew he must die. His crime was, to have assumed leadership, he was accused as *king of the Jews*. And he died manfully, grandly, as a martyr and a patriot, for his people's cause, every inch a king, indeed. Alexander claimed to be the son of Jupiter Ammon. Caesar and Augustus were deified. So were a crowd of other heroes. But none of them wrote the

Sermon on the Mount, nor announced the kingdom of heaven.

Nor must we forget that in those times messiahs were universally believed in; so were angels, demons, spirits and all supernaturalism. Emperor Vespasian was claimed as a miracle-worker, narrates Tacitus, equanimously. Josephus' histories are full of such miracles, omens, prophecies, etc. Now, if such comparatively prosaic men believed, why should not such enthusiastic, deeply religious natures as that of Nazareth? Certain utterances in John would point to momentary excitement, eccentricities, aberrations. They are not absolutely impossible. We find in the history of religious enthusiasts—so especially in Mohammed—such moments. We find such in minor geniuses. The philosophers Auguste Comte, J. J. Rousseau, etc., had such. Genius may momentarily border on alienation. Success and failure, exaltation, sufferings and depression, hosanna and stoning, the oscillations between crown and cross, etc., may bring on such conditions. Rousseau says: "There is no grander sight than virtue struggling against misfortune." There is one: It is enthusiastic genius fighting against brutality.

We prosaic moderns, not believing in miracles, at once sneer and grin at prophecy, etc., suspecting fraud or folly. But in antiquity, when it was believed in, they thought it the highest degree of wisdom and holiness, a deep intuition, a divine intoxication. Maimonides says: "It is a religious axiom that God does inspire man. The Spirit of Prophecy rests only on great, wise and morally strong men; men, who are above the passions, great in intellectuality, of vast, transcendent ideas, ever given to great things, constantly devoted to holy interests, despising all vulgar things to such a degree, as ever to be engrossed by the great problems of life. Such a man's nature becomes angelic and above the average of humanity. There are many degrees of prophecy. With some it is a dream, with others a trance; with some a wakeful intuition. When prophesying they feel thrilled and shaken, trembling in their limbs, weakened in body, the animality is hushed, the higher intel-

lectuality is free and aroused and working out its problems. Its vision is clear and far-reaching.”⁽¹⁾

Consider the disquiet times, the aroused condition of puny, yet morally great Judaea, the excitable and emotional nature of the Nazarene Teacher; the legends about his birth, the belief that he was a Davidian descendant, his nation ever expecting something marvelous coming through that house; the Hasmonians extirpated, the Herodians despised, and the Caesars hated; consider the unquestionable personal greatness of that humble Galilean preacher, his sweeping, revolutionizing ideas on political, social and religious reforms, the stimulating contrast of being a lowly working-man and at the same time a bold innovator, inaugurator of the kingdom of heaven, and without a home or a morsel of bread; remember the great faith in their own power of such enthusiastic natures, the stimulus they receive from their followers and from their opponents, from success and from failure, from *hosanna*-shouts and from stones hurled. Add the exceptional greatness of the genius side by side with the common weaknesses of the mortal, the divine of great undertakings and the human of failure and disappointment, — consider that, and you will find that even John’s picture of Jesus may portray a phase of his life, retouched, no doubt, by a later, Gentile brush.

CHAPTER II.

THE ACTS.

Chapter 11, 44—45. “And all that believed were together and had all things in common — and sold their possessions and goods and parted them to all men.”

That means, they lived in community of property, of dwelling and of goods. This was one of the leading features of the Essenian Order; all belonged to all. So too in

Chapt. iv, 32. “The multitude of them that believed were of one heart and of one soul; neither said any one

(1) Maimonid. *Mada Jesode ha-Thora* vii, 1 and 2.

of them that ought of the things which he possessed was his own, but they had all things in common."

iv, 10. Peter heals a lame man in Jesus' name. This was another feature of the Essenian society. The performance of miracles was generally expected of leading men in those times. Later Mohammed did not lay claim to such. This double Essenian feature is narrated in v, 3—7, where two converts to that society fall down dead for having withheld part of their property for their own use.

vi, 14. A Greek (?) Stephan, convert and deacon, is accused of having said that "Jesus of Nazareth shall destroy the Temple and change the customs which Moses has introduced."

Here is the first appearance of Gentile or Paulinian Christianity: the abolishing of the Mosaic *Thora*. But this too was foreshadowed in the program of the Essenian sect. Stephen's discourse, in 7, 42 etc., seems to confirm such a charge. The abolition of the Mosaic sacrifices and the nivellation between Jew and Gentile appears to have been the object of the Gentile converts. Paul simply developed that theory. The idea is worked out slowly and cautiously. Peter comes in contact with Gentiles and finds them ready for conversion to the moral law.

x, 9, etc. Peter, in a trance and hungry, saw heaven opened and a vessel descending with all manner of four-footed beasts and fowl, a voice calling: Rise, Peter, kill and eat. And Peter says: I have never eaten of anything unclean! And the voice: "What God has cleansed, that call not thou unclean." (V. 9—15.) That is thrice repeated. That means a new departure, the beginning of Gentile, Paulinian Christianity; no discrimination between Jew and Gentile, and the abolition of the Mosaic dietary laws too. It is put at the door of Peter. But from later remarks we shall gather that Peter denied that. A stern fact it is that the Ebionites and Nazarenes, as the Jewish first followers of Jesus, were surnamed, and of whom Peter was the exponent, strictly adhered to the Mosaic law and insisted upon the Gentile Christians to do the same.

x, 34 and 35. Peter says: "I perceive God is no respecter of persons, but in every nation the righteous and God-fearing are accepted with Him."

xi, 26. "Jesus' disciples took the name of "*Christians*" first in Antiochia," meaning Jews whose messiah had come.

xiii. Paul assumes his apostleship in Antioch.

xv narrates the crisis. The Judaeen Christians insisted upon that the Gentile converts should perform the full Mosaic code. Paul went to Jerusalem to plead against that rigorism. Peter opined for leniency: "God who knows the hearts, gave to the Gentiles the Holy Ghost even as unto the Jews, putting no difference . . . why tempt ye God to put a yoke upon the Gentile disciples which neither our fathers nor we were able to bear? But we believe that through the Lord Jesus we shall be saved, even as they."

This is Paulinian doctrine, not that of Peter and the Hebrew Christians. Jesus strictly adhered to the Law and did discriminate between Jew and Gentile. A Judaeen Jew could not overleap that gap. Paul and Stephen, Greek Jews, could make that *salto-mortale*, viz., separate the moral from the ceremonial law, essential religion from local, racial, formal and historical particularism.

xv, 14. "Simon has declared how God visited the Gentiles to take out of them a people for his name, as (in Amos 9, 11) it is written: After this I will return and build again the tabernacle of David which is fallen down, and I will build its ruins and set it up that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called." (V. 14 to 17.) This latter verse reads quite otherwise, in Amos 9, 12, viz.: "That they shall inherit the remnant of Edom and all the Gentiles upon whom my name is called." It appears James had another version before him: or that, Midrash-like, he took great liberties with the sacred text.⁽¹⁾

1) Our present text reads: לכן יִדְשׁוּ אֶת שְׂאֵרֵי אֲדוֹם וְכָל הַגּוֹיִם

James read: לְמִעַן יִרְשׁוּ שְׂאֵרֵי בְנֵי אֲדוֹם וְכָל הַגּוֹיִם אֶת יְהוָה.

Whether he had such a text, or made his own version, is not safe to decide.

xv, 19. Wherefor my sentence is: "We trouble not them which from among the Gentiles have turned to God." — The Gentile converts were advised (verse 29) "To abstain from meats offered to idols, from blood, strangled animals and fornication." This was the crisis. The Law, *Thora*, was dispensed with in regard to the Gentiles; soon it was abolished, the moral law alone remained. Whether the *Ebionites* and the *Nazarenes* adhered to that or not, is hard to tell. It is a fact that Jesus had given them no authority to abolish the *Thora*; nor did the *Nazarenes* ever question the validity of the Law. That chapter xv is Paulinian doctrine—*preceded by Stephen's initiative*—who was the martyr of that initiative prior to Paul."

xvii, 23. Paul preaches many fine things to the Athenians. To many others they shrug their shoulders: "I perceive you are too superstitious. As I passed by, beholding your devotions, I found an altar with this inscription: *To the unknown God*. Whom you ignorantly worship, him declare I unto you . . . God made the world . . . He dwelleth not in temples . . . He gives all, and needs nothing . . . All nations are of one blood in all climes . . . Whom all should seek and find . . . In him we live and move and have our being . . . as also certain of your poets have said. — He unites Hebrew monotheism, Greek pantheism, Plato's God-Idea, Philo's logos and Essenian messiah-doctrines — all these elements his fertile brain worked up in his Christianity. The unknowable God and the known God, the Emanations, Sophia, Logos, Messiah, etc., are the elements of his new faith. Of course, his original sin, vicariate and resurrection doctrines, he did not omit.

v. 31. "God has appointed a day in which he will judge the world *by that man* whom he has ordained." — Mark that Paul, accepting Jesus as the predicted Christ, the miraculous Essenian redeemer, he nevertheless thinks him a *man*. Paul is as yet a Monotheist, with all his Greek, Alexandrian and Hebrew supernaturalism.

v. 32. "When the Athenians heard of the resurrection, some mocked."

xviii, 6. Paul is opposed by the Jews, in his doctrines, when he shook off his raiment, saying: "I am clean, from henceforth I will go unto the Gentiles."

xx, 33 and 35. I have coveted no man's property : with these hands I have ministered to my necessities. . . . So laboring you ought to support the weak, and remember the words of Jesus : "It is more blessed to give than to receive." — These are noble words, worthy of a great leader.

xx, 20. Paul at Jerusalem learns of the elders of the Church, that "There are there many thousands of Jews which believe — in Jesus, — yet are they all zealous of the Mosaic Law. And they are informed that thou teachest all the Jews to forsake Moses, nor to practice circumcision, nor walk after the customs. What is that for?" — That means that Paul took it upon himself to abolish the Law not only for the Gentiles, but for the Jews too. — "Show then, that thou keepest the Law."

xx, 26. Paul consents to perform a public act of acquiescence and offers a sacrifice in the temple.

xxii, 7. Paul claims a special revelation from Jesus.

xxxiii, 6. He claims to be a Pharisee.

xxiv, 5. Paul is accused of being a ringleader in the sect of the Nazarenes, and of profaning the temple.

xxiv, 2. He answers: "I went up to Jerusalem for to worship, was disputing with no man . . . I worship the God of my fathers, and believe all things which are written in the Law and the Prophets." — Nevertheless he took it upon himself to abolish the Law.

Paul is pleading for his doctrine before the Governor Faustus, who interrupts him with :

xxiv, 24. "Paul, thou art besides thyself, much learning does make thee mad."

ROMANS. — FAITH, NOT WORK.

I. 3 and 4. "Jesus Christ our Lord is of the seed of David, according to the flesh ; and declared the son of

God, according to the spirit of holiness, by the resurrection from the dead.

II, 28. "He is not a Jew, who is one outwardly, but who is one inwardly. Circumcision is that of the heart, in the spirit, not in the letter." — That is prophetic doctrine.

III, 20. "By the Law is the knowledge of sin."

III, 23. All have sinned . . . Being justified freely by God's grace, through the redemption of Jesus Christ."

III, 25. Jesus is the propitiation of whomsoever believes in him — not by works, but faith."

III, 28 and 29. "Faith, not deeds of the Law, brings remission of sin." — God is the God of the Jews, and of the Gentiles also.

IV, 3 and 5. "Abraham believed in God, and this was imputed to him to righteousness." . . . "Hence faith, not work, brings grace."

IV, 9 etc. Now comes (to Abraham) that blessedness, when he was not yet circumcised, that he might be the father of all that believed, they not circumcised, neither; but who walk in his steps of that faith which he had, when yet uncircumcised. Hence the promise that Abraham should be the heir of the world, (its blessing), was not to him and his seed through the Law, but through the righteousness of faith . . . for the Law worketh wrath; where there is no law, there is no transgression . . . faith alone bringeth grace . . . all of that faith are of the seed of Abraham . . . Faith made the righteousness of Abraham, so too of us all, if we believe in God *that raised Jesus from the dead*, who suffered for us, and was resurrected again for our justification. By man (Adam) sin entered into the world and death by sin, passing to all sinful men. . . . Through offense of one, many be dead . . . even so will reign grace through righteousness by Jesus Christ. . . ."

PAUL. ABRAHAM'S FAITH, NOT WORK.

That argument is a specimen of Rabbinical dialectics to prove something fairly logical and something saliently and strikingly illogical. The substance of the argument

is the following : Abraham was old and childless. Nevertheless he believed in God's promise that his posterity shall be numerous as the stars of heaven and that they will inherit the land (of Canaan.) Abraham believed in God, and that was accounted to him as righteousness. (1 M. 15.) Now, since that took place prior to his circumcision and before the Sinai Law, nevertheless was that patriarch so signally blessed and justified, his faith alone having been accounted to him as righteousness, even so all Gentiles following the faith of Abraham, will be justified and have the grace of righteousness, not through the Law, good works and circumcision, etc., but by the faith in God and — Jesus Christ, who suffered for them, was resurrected and brought grace unto them.

Let us elucidate : The claim that the Mosaic Law is divine, ordained by God, and for the good of Israel, and nevertheless it is a curse and a stumbling-block, never able to bring salvation to Jew or Gentile, as taught in these chapters of Romans, is the weakest point in Paul's doctrine. Yet just there he is original, that is his own ; even the Greek Stephan not having gone so far. Paul is very vague and inconsistent, and naturally so, on this point. His reasoning seems to start diversely, from theological, from logical and from experimental premises, even, sometimes, from verbal authoritative ones. Having deeply looked into the human heart, he perceived that outward religiousness does not always render a man better. He may perform all ceremonies, inclusive of circumcision, sabbath, sacrifices, fringes, phylacteries, etc. ; he may even spend ostentatiously alms, do fasting and praying, and yet be a scoundrel, and not enter the kingdom of heaven. Experience will bear that out ; and the Scriptures corroborate it : "There is no man who does not sin." Hence does the Law not secure salvation and exemption from sin. Next, contemplating the myriads of hair-splitting, traditional laws, their exclusiveness, the "mountains hanging upon a hair," the fences, hedges and drawbridges, etc., he simply despaired of ever being able to fulfill them and gain

Paradise through adherence to them ; thus, adherence was, both, useless and impossible. Hence, he gave it up, and declared that the Law but entangles and impedes ; that it tempts rather to transgression ; that it does no good and is a curse ! . . In another place he remembers : "Accursed be who shall not fully conform to this *Thora*." (V M. 27, 26.)—Now, since it is, both, impossible to fulfill the Law, and its fulfillment brings no real sinlessness and genuine righteousness, Paul, technically and morally, designates the Law as a "Curse ;" for it curses those who do not perform it, and brings no blessing to those who do. In one instance he refers to Jesus the verse V M. 21, 23 : "For a curse of God is the hanged one," an exegesis as curious as uncomplimentary to his master. Finally he calls the Law sometimes a preparation, an educational means, a scaffolding for the building of monotheism and prophetism, now being of no use any longer, since the object has been attained, etc. Following such hints of Haggadahs, Paul's dialectics are of the same calibre as those of his times. His argument is partly true and partly false. It is of Greek-Rabbinical method : Abraham being blessed through faith, without Law, all Gentiles can be so too by mere faith without the Mosaic *Thora*. But the belief in Jesus, as Christ resurrected, vicarious atonement, etc., has nothing in common with that faith. Abraham did not believe in resurrection and Christ, etc., nevertheless he had the blessing ! Thus the claim that Jesus has brought grace into the world, and therefore is the Law superseded, is not at all substantiated. It is entirely out of the proposition and out of the rational conclusion. The argument of V M. 15, 6, may go to prove that faith *in God* may, alone, bring blessing. But Paul has found out that a man can literally perform the entire Law, the ceremonial and even the moral one, and nevertheless be soulless and conscience-seared ; he saw enough of cant and hypocrisy and mechanical good work, from habit, ostentation and superstition ; therefore he personally declared the Law to be an evil, a snare and enticing to transgression ; hence it is a

curse and a wrath. But this personal experience, with all his reasoning, must be strongly sifted and qualified. There is in it gross exaggeration. The simple promulgation of Law will indeed not make men live up to it, but, at any rate, it will posit to them a rule of conduct to strive after. Paul, needing an authority to abolish the Law greatly in his way, as a Greek and Essenian Jew, thought Jesus, the supernatural Christ, does offer him that much needed authority. But it has nothing to do with the Abraham argument, for Abraham did not believe in resurrection, nor in Christ; he believed in honest dealings and in God. The entire conclusion of his argument in Romans iv has nothing to do with the premises.

Next, it is not true that, before the Sinaic Law, Abraham, as all civilized men then, had no law whatever. Civilized men means: men following more or less rational codes. No doubt, there existed then a moral and a religious rule, a ritual, too, and some sort of worship. The best of which the patriarch observed to the best of his powers. And that was his real merit, he had not simply faith, but good deeds; faith without deeds is worth nothing. Creed without deed is priestcraft and hypocrisy. Here Paul argued headlong, as the Pharisees did, from the letter, without caring either for the words or their spirit. It was dialectics, empty, without facts and logic.

The verse: "His faith in God was accounted him to righteousness," (I M. 15, 6,) has not the meaning and import Paul attributed to it. Abraham was declared a blessing, because he had proved himself such. His God-belief was, both, enlightened and substantial; so was his worship, his deeds and his morality. He made no aggressive wars; he claimed no booty and war-spoils; he was hospitable and sympathetic, peaceful, etc. He was even observing; he offered sacrifices, made a formal covenant with the God of heaven and earth; was a loving and respectful husband, a father, caring tenderly for his offspring; kindly remembering his kin, his neighbors, etc. And all that is the reality and sub-

stance of the later Mosaic Code. The patriarchal practice became the later Mosaic *Thora*, essentially. He observed it, say the rabbis. He was a blessing by his doctrines and practice; therefore was he declared a blessing to the world.

Next: The Mosaic *Thora* contains, both, moral and ceremonious elements. Did Jesus' death abrogate both? At first, Paul was inclined to assent to that: the resurrection made all law superfluous. But the irregularities and scandals among his converts, of which he so loudly complains in Corinthians, etc., soon disillusionized him. In the name of Jesus he had at first abolished the *Thora*, had declared it a curse and stumbling block, had taught that the simple belief in Christ will change human nature, kill all evil inclinations, strengthen the nobler impulses, render man incapable of sin and fit for the divine kingdom. But he soon saw that hypocrisy and stupidity were taking advantage of the dangerous teachings, viz: that Christian faith bringeth a remission of sins. Heathen converts took that as a free pass for immorality, declaring that Jesus' death had atoned for all sins, past, present and future. The faith in the resurrection thus became a cloak for licence, not an era of purity. Paul, who had declared the Mosaic Code a curse and abolished it, Paul, now, had to restore it by piece-meal, religious laws, moral laws and, slowly and successively, also formal and ceremonial laws . . . In the name of whom did he do so? In the name of himself! He simply dismissed Moses and assumed to himself his role of law-giver!

I said: Paul having declared that faith alone is conferring grace and the Law is abolished, the question now arose: Was the Moral Law abolished, too? Is by Christ's death incest, murder, etc., too justifiable? Will faith with immorality bring grace anyhow? Dogma at first made mien to answer affirmatively. Had not Jesus told the murderer crucified by his side, that he would be with him in Paradise! Paul's theory for long counted for much; dogmatics clung to the belief that faith in Jesus' atonement whitens and justifies all sins. But rea-

son and common sense and society's well-being revolted against that view. The other claim, that belief in the Christ will create the force to live as he had lived, is also daily disproved by experience; faith and wickedness go together oftentimes. The argument of Paul, by which he abolished the Old Testament and created the New Dispensation, is thus unsubstantiated. Why, then, was Paulinism for long so potent? Because, notwithstanding its sophism in form, method, doctrine and dialectics, its essence is correct. Its central argument, logical, solid and true, is revolutionizing the world. Paul's substance is really this: Since Abraham of old did not know and did not practice the formal Mosaic and Rabbinical Codes, nevertheless was he acceptable to God and man, solely on account of his mental, moral and practical excellencies, and was declared a blessing to the world at large — even so, whosoever, Jew or Gentile, is mentally, morally and practically good and noble, as Abraham was, and without regard to race, speech and denomination, he, too, is acceptable to God and man, and a blessing to the world. That is at the bottom of Paul's argument and that is correct. That brought about Christianity. That soul of Paul's doctrine, that kernel and core of his whimsical dialectics is not his; it is prophetic pith and marrow; it is of Jesus; Paul added thereto his dialectics. It is the old and ever new eternal truth of the nobility and divine sonship of man, human purity and goodness, ever overlaid and obscured by artificial theology and priesthood, by pride of race, creed and station.

To that prophetic soul Paul gave a body. He had the courage and the good fortune to clearly see and recognize, and boldly and unflinchingly speak out that the time had come to declare as a fact, and not simply as an ideal, that the Gentiles may enter the divine covenant without circumcision, Levitical purity and ceremonial Laws, and that if they come up to that moral law and reason, they shall obtain grace. As to the belief in Jesus' messianity, that was simply his symbol and flag. Here Paul has made his good hit; for that has

he deserved his place in history; not for his doctrine or logic, but for his opportune shouting it into the world with Isaiah: "*My house is the house of prayer for all the nations.*" Thus the gold of the prophetic doctrine and of Jesus dying for that doctrine, that gold, with Paul's brass, brought about Christendom. Paul furnished the brass and therein is his incontestable merit. Without Paul's brass, the gold of Jesus would never have succeeded. Had he insisted upon the acceptance and the performance of the full Mosaic and Rabbinic Codes by the Gentile converts, the Gentile converts would never have been converted; probably they would have remained for centuries longer polytheists; or, six centuries later, would have become Mohammedans. As to the few Jewish followers of Jesus, they would have soon disappeared, as a mystic sect and heresy of Judaism. Consider: The kingdom of heaven did not come; Jesus did not realize the expectations of the Essens, nor of the Judaeans. Rome was not vanquished. The twelve tribes were not united. Heathendom was, by him, not overthrown. The conclusion among Israel was, therefore, the Messiah had not come yet. Now, the essence of Paul's teachings, all dialectics and all casuistry put aside, was: The Mosaic Law, the people of Israel, the Jewish country, the Temple, the sacrificial worship, etc., were but educational means to develop mankind; mankind, with the belief in the universal, spiritual, eternal, righteous God; mankind, without discrimination of country, tongue, race or external cult; with equal justice and sympathy for all — these are substantial ideas of old prophetic stock. But how to remove the drawback of the Law? Here came to his assistance the Essenian messiah—who is greater than Moses, and has the authority to create a new *Thora*.

PAUL IN ROMANS CONTINUED.

Chapt. VII. "My brethren—fellow-Jews—ye also are become dead to the Law by the body of Christ, that ye should be married to another, to him who is raised from the dead . . . Now we are delivered from the Law, that

being dead . . . we should serve in the newness of spirit and not in the old letter . . . I had not known sin but by the Law . . . I had not known lust except the Law said: Thou shalt not covet . . . Sin, taking occasion by the commandment, produced in me concupiscence . . . Without the Law sin is dead. The commandment ordained to life, I find to be unto death . . . What I would, that I do not, but what I hate, that do I . . . It is not I, but sin which does it (the evil spirit) . . . No good dwelleth in my flesh . . . Is the Law sin? God forbid! I delight in the Law of God, but there is another law in my flesh, bringing me under the dominion of sin. The deliverer thereof is Christ."

This most curious argument is the new philosophy of his time: Pessimism! The Hebrew prophets were optimists. They taught: Here is life and death, choose yourself. Here is the Law, follow it and happiness is yours. You have deviated, begin anew, take courage and use will-power! God and nature will accept your improvement. It is never too late! Science and experience corroborate that view. Not so is the view of this Chapter 7. That is Greek pessimism. Paul was more of a Greek than a Hebrew in his feelings and views: The human kind is radically bad, made for sin and hell. All preaching and teaching will not help. The only escape from hell is grace by divine gift, by faith. It is pessimism, teaching: Do what you will, make any effort, you cannot escape perdition; sin is irresistible; passion is stronger than reason. The more we know the result, the less can we resist temptation. We can never satisfy law, nor duty. In the Hebrew Haggadahs of the time we find that trait of despair, probably coming from Parsee doctrines. As mentioned, the prophets believed in One God, Author of all, hence even the apparent Evil is bound finally to become good. Hence, trust in God and in the final victory of good. Not so the Parsee. There Ormuzd had made a pact with Ahriman for nine thousand or even twelve thousand years. The principle of Evil is a legitimate power, a recognized belligerent. It is vain to fight against him.

Hence pessimism, misfortune and hell are the necessary lot of man. This was for centuries the view of Hebrew moralists. This appears to have been the philosophy of Paul. Ahriman, or Satan, has taken hold even of the Law, and God had to make a special sacrifice of his own Son. And this is the only way to salvation: Divine Grace through divine expiation.

As to gain grace by realizing the Law—that is out of the question, to fight Ahriman! Even the Law is his ally. Perverted by Evil, it produces the desire to transgression. In that Paulinian sense says Shakspeare: "If every one would have his due, no one would escape whipping." Paul meant that even less easily satisfied is Rabbinic Mosaism. It is too special and exacting; Scriptures, tradition, mysticisms, morals — their commandments are myriad! Their formal rigors, their spiritual hair-splitting, their minute details and exigencies are countless, "mountains hanging upon a hair." And withal they lead not to righteousness, as hypocrisy and mechanical piety daily prove. The cause thereof is at the start, the original *failure*: radically, world and man are bad. Two inclinations struggle for mastery within us,⁽¹⁾ our good and our bad instincts. The human heart is the wretched battleground. So reasoned Paul, combining old heathen and new jewish pessimism. At last God had pity and called out his messiah to suffer for and annihilate sin and redeem mankind. That is the only chance of escape. To all appearance that was Essene, eclectic philosophy, a combination of Judaean, Greek and Parsee pessimism, despairing of improvement except by mysticism. Calvin thought the same, but Paul formulated it first; it is a psychologic view. That theology was the result of the desperate social conditions of the times: With the best will for good, we must do evil. Evil is the rule of our nature. Law will rather irritate evil. Grace is the only way to salvation; our own efforts, will-power, laws, are of no avail. Grace alone saves; and that grace is obtainable

(1) יצר הטוב ויצר הרע.

alone through the dying messiah, the compromise between God and Satan. That is the substance of Paul's doctrine and his new faith.

Chapt. VIII, 32. "He that spared not his own son, but delivered him up for us all," *i. e.* Ahura Mazda compromised with Agro-mainyus. Again that shows Paul as holding yet to the Essenian messiah, not to the later Gentile one. The Essenian one was a distinct creation by the Deity; the Gentile one is the Deity himself, the Supreme God, incarnated for crucifixion and redemption. The imperial Gentile theology insisted upon a divine Jesus. It thus upheld Unity, yet taught Tri-unity. "The pot of iron wishes to be taken out of the fire with a silver tong, to think itself of silver," calls it Lessing.

Chapt. x, 12. "There is no difference between the Jew and the Greek. The name of the Lord is over all." In the last several chapters of *Romans* Paul unfolds as a moral preacher and a law-giver. Indeed, that was necessary. Having abolished the Law in the name of Christ, he felt the need to restore it in the same name. So he teaches in Chapter 12: "Charity to the poor saints, hospitality, bless and curse not, modesty, sympathy, no infatuation, no vengeance, feed the enemy, overcome evil with good." . . . Moreover in Chapter 13 he teaches: "Subjection to the powers of the state." "They are ordained by God." That, indeed, is entirely Gentile-Roman. The Jew-Christians hated Rome and preached no subjection to her rule. He says: "Rulers are not a terror to good work, but to evil." That is very flattering to Rome. "Pay ye tribute also, tribute, customs, fear and honor to whom they are due," (to Roman magistrates.) Having broken with his own people, he had to rely upon the Roman magistrate, and he spoke well of him. He re-enacts the ten commandments (13, 9): "No adultery, murder, theft, etc. Thou shalt love thy neighbor as thyself. Love fulfills the Law."

Wonder that he forgot his former plea, that the Law is a curse, and rather a stimulant than a check upon our passions! The Law, abolished in the name of Je-

sus, he now re-enacts himself. True, he does it without any nationalism, localism or any bias. It appears, they did not, in his time, know to distinguish between moral law and ceremonial law ; therefore he abolished all and established the New Dispensation.

ROMANS.—LATITUDINARIANISM.

Chapter XIV. "One is weak in faith, receive you him. One eats all things, one but herbs ; despise none. One esteemeth one day above another, one thinks all days alike. Dispute not. Judge nobody." . . . It sounds like Frederick II's maxim : "Let every one be happy in his own way." It is philosophic indifferentism. "I know and am persuaded by the Lord Jesus that there is nothing unclean of itself. But to him who thinks it unclean, it is so . . . The kingdom of God is not meat, but righteousness . . . Let us follow things which make for peace and edify. It is good neither to eat meat nor drink wine which give offence to thy next."

That is broadly tolerant. It does away with the Mosaic and traditional dietary laws, holidays, *Naziritism*, the idolatrous meats and wines, etc. — That may be the spirit of Hillel. Perhaps it is rather that of the Roman policy, of compromise : Be no stickler, "*laissez aller et laissez faire*." Nevertheless, after the rigorism of the "kingdom of heaven" and the exalted principledness of Nazareth, it may be that just the latitudinarianism of Tarsus forwarded the compromising movement of the new alliance between Jerusalem and Rome. It may be, as mentioned above, it was the necessary brass to amalgamate with the original gold, to give them the condition necessary to practical success. But Paul's saying is not substantiated by experience nor science : "I know and am persuaded that there is nothing unclean of itself." That is Greek latitudinarianism. In fact and in science things are fit or unfit for human food, conducive to health or not. All old Codes do discriminate in their way, in the name of God and religion ; for only a healthy diet creates "a priest, a pure individual" and a "holy nation."

Paul's doctrine is bold and interesting; an original psychology is the basis of his theology, viz.: It is the Law, the Thora that stamps one thing good and meritorious and another bad and reprehensible. In itself things are neither; they are indifferent!—A new view! It is alone the Law which calls certain things bad and their committance a sin. Disobedience to the Law is the source of all sin. Hence it is the Law which creates sin! Further: the Law, forbidding certain things, does not prevent man from perpetrating them; far from that, it rather stimulates man to transgression just from an innate spirit of contradiction; the command provokes the spirit of disobedience. Therefore does the Law actually "work wrath" and is thoroughly unfortunate, to say the least; it is a curse to man, because it first stamps things as sin and then it stimulates to commit that sin. — Most of the religious prohibitions he constructed as such divine whims.⁽¹⁾ Paul took too literally a frequent saying of the rabbis to that point: "The dead makes not impure nor the sprinkling pure, but it is a command of God and we have to obey." Paul understood the entire Thora to be of such a nature.

At first sight such ideas appear strange in Paul. But closer seen they are perfectly natural, he was educated to such from his rabbinical stand-point. He had plenty of proofs to adduce to that strange orthodox interpretation of the biblical commandments and prohibitions: Whatfor did God forbid the Tree of Knowledge to the first couple? Whatfor bid He circumcision to Abraham? Whatfor first command and then forbid the sacrifice of Isaac? Whatfor the numerous dietary laws, those of cleanness and uncleanness? Of Sabbath-fires and rest? Of Leaven and Passover? Of the Red-heifer Ashes? Of mixed garments (Shaatz), mixed animals and incestuous marriages?—Philo and the philosophical schools tried to search and to find rational reasons. These things are prohibited and others are commanded, because the ones are intrinsically bad and pernicious to man, and

(1) חוק גירה.

the others beneficial and hence meritorious. The rabbis deprecated that Philonian method. Paul imbued that doctrine and declared, things are good or bad, because God bid or forbade them and obedience to that is virtue; disobedience is vice: The Law makes things good or bad. Hence his psychology and theology.

The rabbis had their good reasons for deprecating the Philonian method of allegorizing and interpreting the Bible commands. Because that led too far; it led to dangerous conclusions and practical innovations, even to the practical overthrow of the Law. Firstly, because often we do not know whatfor the Lawgiver bade or forbade things. But above all, because the reasons may have been since superseded and no longer of practical bearing; hence would people boldly think the commandments abolished and obsolete ⁽¹⁾ — a dangerous logic! Actually the Alexandrian Jews were very lax in the practical performance of such commandments. Therefore did the leading rabbis prohibit such speculations, and declared: things are lawful or not, because it is a divine command. Once these premises admitted, Paul reached the result that where there is no law, there is no transgression; "deeds and work are nothing, faith alone brings grace." That was the dangerous conclusion of the doubtful premises. That was Paul's *salto mortale!* No work is meritorious, salvation comes as a divine gift by faith! A fatal, far-reaching doctrine.

Closely seen, all that is dialectics, formal logic, not fact; really and truly, it is incorrect, for it is not the Law that makes things good or bad arbitrarily. — No! Deeds and things are virtuous or vicious intrinsically by their worth and necessary effects upon human society. The Law simply coins them as virtue or as sin. The Law helps conscience to recognize at once whether an action is good or bad. And, if nevertheless, man contravenes, it is his own fault, not the Law's. It is his fault that he neglected both, his own moral sense and

(1) בטל הטעם בטל המצוה.

the legal advice. The Law thus deters from sin, it coerces to virtue, it dissuades from vice and is a blessing, not a curse; it is not caprice, it is reason; each Law is based on reason and utility.

Paul had studied both, Talmudical hermeneutics and Greek dialectics, to such an extent that he forgot his own plain natural inborn logic, and hence his curious conclusions. As Faustus once told him: "Too much learning makes thee mad." He really thought that all is allowable, if not for the high-handed dicta of the Law, for the arbitrary will of the Deity. He reasoned with most of his fellow-pupils of Gamaliel's school that the biblical commandments and prohibitions have no reason as their sub-stratum, that they are all based on blind obedience and peremptory will, just as the alluded-to rite of the *Red Heifer* is. "The dead do not defile and the sprinkling does not cleanse. But God had bid it and we must obey."⁽¹⁾ Even so are all the six hundred and thirteen commandments, all arbitrary, a divine caprice, hence valueless in reference to moral worth and real character. They influence neither virtue nor vice. Grace alone does.

Step by step Paul felt emboldened to pronounce that Law a "stumbling block, a curse and a wrath," and to abolish it in the name of Jesus, the Redeemer. But now came the dire experience, that the Law is not arbitrary, but simply the outward confirmation of intrinsic facts, just as the gold coin is not such by virtue of the official stamp, but it is coined such because it is intrinsically gold. Having declared the Law abolished and divine favor or grace alone conferring salvation, many of his followers broke through the bonds of all decency and equity and endangered the existence of society. Paul saw that he had misunderstood his former teachers, that Law is not a caprice, not a "trial of obedience," that without Law there is no human society and no salvation, on earth nor in heaven, and he hastily recon-

1) R. Johana b. Sakkasy said: 4 M. 19. לא הכת מטבא ולא אפר פרה כטרה אלא חוק הוא.

structed that very same Code which he had fatally abolished. This abolition of law for faith is the weakest side of his doctrine and his activity, practical and theoretical.—It is the Achilles-heel of the Church to this day: “Jesus is the propitiation of whomsoever believes in him; not by work, but faith; faith, not deeds of the Law, brings remission of sins.” — Here Paul becomes retrogressive; he leaves the luminous rational standpoint of his ancestral religion, as well as that of wise Greek philosophy. He gives up optimism, the belief that the creative plan is wise, just and good, that virtue and work acquire for man as much happiness as he is capable of. Here Paul adopts the old Brahmanic and Parsee pessimism: that all man’s efforts and goodness avail to naught; that he can not escape hell and misfortune,— except by an arbitrary and miraculous act of the Deity, by faith, without deeds and its useful results. This is Oriental despair, pessimism: Man is made originally for hell. Only by a miracle he gains Paradise.—That is hoary, gloomy Brahmanic view. Prophetism and Egypt’s wise men too have repudiated it. According to either do good acts and right conduct conduce to bliss. Paul declared, faith alone and grace do it. Here he was original, revolutionary, taking his inspirations from foreign sources and alien masters. Thus Paul cannot be considered, all closely seen, as a simple disciple, expounder and apostle of the Jesus doctrine. He is a new ring in the Christian growth. He is an independent creator, an original builder in the development and erection of the Church. Jesus laid its foundations; Paul constructed the edifice, and Constantine’s Councils completed and gave it its present shape.

JESUS AND PAUL.

Indeed, ostensibly Paul is allowed the part of Apostle to the Gentiles. He modestly assumes nothing above that mission. He claims that office by virtue of a special revelation and an appointment from Jesus himself. He substantiates it further by the repeated affirmations that God has revealed Jesus Christ in him as the apostle to

the Gentiles. I do not know whether that is meant as a fact, or rather as a figure of speech. He appears sometimes to intimate much more, — that he is a second Christ, that the soul of the apotheosized messiah is abiding in his person, that he himself is the regenerated Christ, that he is his reincarnated continuator. That moment in Paul's views has not been yet sufficiently emphasized: that he is more than apostle. Earlier and later Rabbinical and Haggadic mystic views and theories, down to the modern Qabbala, really and actually contain such bold doctrines, viz.: that the body of the messiah is clay and mortal, and that his soul, a direct, divine emanation, is ever assuming new forms, entering the bodies of his successors, the continuators of his immortal work. That is a derivation from hoary Brahmanic doctrine of metempsychosis, viz.: the transmigration of souls. Now, whatever the Church may think about that, history and criticism must give to Paul a larger share in Christianity than is generally assumed and than he modestly claimed. He is not simply an apostle, nor even the apostle; he is much more; he is, after Jesus of Nazareth, the Founder of Christianity, such as it officially and practically is. He did not simply expound Jesus' doctrines and propagate them among the Gentiles. He did much more. He added to them new ideas, views, and vistas, — he created names and forms, he added, too, the needed ballast, the hardening alloy, to temper and shape the pure gold, without which amalgamation they would have perished in the turmoil of the practical world; he formulated that positive dogma and that cast-iron creed to give to the ethereal kingdom of heaven gravity and consistency, and render it capable of coping with the rough Roman world. No doubt, the inherent, spiritual and mental forces of that Western messiah-religion are the property of Jesus. The noble ethics, the sweet ideality, the self-sacrificing altruism, the religious fervor, the sublime spirituality of the Nazarene founder, his total surrender unto the divine will, his heart brimful of love and tenderness toward entire humanity, his eye open to and his feeling thrilling in harmony with entire nature and

her divine beauties, his conscious kinship with all creation, and therefore his sonship with the father of nature — that is the soul of Christianity. When Jesus called God, "my father, Abba," — he did not convey by that any mythological sense, he felt the Deity throbbing in his own sympathy; God's thoughts he thought over in his own bosom, His love was overflowing into his own love for his species, God's holiness reverberating the rays into his human aspirations. His identification with Deity, meant Essenian ecstasy, Hindoo Nirwana: God-absorption.

As ever any of the greatest of his great race, he felt the leading Mosaic teachings re-echoing in his breast: "Holy shall ye be, for holy am I, your God." That entire 19th Chapter of Leviticus he felt written in fiery letters on the tablets of his great heart. It resounded in him with a thousand echoes in its grand conclusion and climax. "Thou shalt love thy neighbor as thyself." — That identification with and absorption in the divine will, that grand unselfishness and self-sacrifice, repeated and reiterated by his nation during a period of two thousand years over the entire habitable globe, that deep and tender sympathy with his fellow-men and his fellow-creatures, that indomitable and unshaken courage for and devotion to his mission, that firm trust that right will come out victorious, a trust unshaken even in the agonies of a cruel death, that lesson learned from and transmitted again to his nation, that forbearance and patience, that suave self-contentment, that world-embracing scheme and child-like simplicity, ever characterizing superior natures, imbibed at the breast of his Pharisaic and Essene teachers and his national history, that deep insight in human nature, that perspicacity, that personal and original way of conveying his ideas and giving them the eternal impress of reality and of genius, that unflinching love of truth, and the unconquerable need of telling the truth, undismayed by consequences, that unshaken conviction in divine guidance, or faith in God, not simply as a theory, but in reality and in fact, even in the throes of agonizing death, the trust that God watches over man

and creation all, and that right will be vindicated, finally and surely, in spite of all the flimsy victories and shams of force and cunning — all that, as expressed in, or rather dimly reflected from his scanty literary remains — the Sermon on the Mount and the few parables, etc., fairly accepted as genuine and bearing the stamp of his own genius, all this, the great inheritance, mental and ethical, entailed upon him through his race and by his prophetic and Essenian schools, all that Jesus gave to his religious creation, all that is the deep and solid base of Christianity, the mental and ethical, the political and social foundation of that world-religion of the Messiah.

But Christianity, official, as a public institution, as a vast popular religion, yea, as a united federal state and ethical society, harboring half of mankind under its wings, contains more than that, it has also other admixtures. It must be acknowledged, that in many respects it reminds of and strongly reflects other sources than Nazareth, Olivet, Calvary, the Sermon on the Mount. In its antagonism with its mother-religion, its bold abolition of the Old Testament, its new departure or New Dispensation, its clouded monotheism, its own "Original Sin," its "faith- and not deed-theory," its eternal punishment and its easy reconciliation with the world,—there we see Paul and not Jesus! A great many features of its official doctrines, and more of its practices, clearly and strikingly appear of Paul's authorship; directly by him or at least indirectly; having later been consolidated and perfected, and pushed to their last logical consequences by his successors of the fourth century. — In all that part of Christianity Paul is not Apostle, not humble pupil, expounder and propagator of Jesus' doctrines and kingdom of heaven scheme. No, there he is originator and author, independent of his predecessors; there he is in flagrant opposition to them. In one word: It appears that to Paul must be vindicated the honor of being one of the movers and founders of the present church. Some may think this an additional honor and glory; and others may deprecate it. These pages are not concerned with that. It is not my task either to

flatter or to belittle, or to meddle with sectarian polemics, but to state facts, what appear to be the truth, viz. : Paul is the father or at least the early ancestor of the actual Church. Without him there would be no Church and no Trinity, without him no divorce from the mother-religion, and without him there would be, neither, Islam. Without him Synagogue, Church and Mosque would be one; with him they are three; the reformation counts extra. The future will tell his own tale. Paul is a leading factor, an independent, historical personage.

I CORINTHIANS AND PAUL.

Chapt. I, 22, etc. The Jews require a sign and the Greeks wisdom (to prove the messianity). But we preach Christ crucified; to the Jews a stumbling block, to the Greeks a foolishness. But to the Greek Jews (Hellenists) is "Christ the Power and the Wisdom of God." (Logos and Sophia). — It appears from this characteristic passage that the Jews of hellenistic education were most inclined to embrace Paul's doctrines, being under the influence of the Alexandrian and Neo-Platonic philosophy, teaching: God, the unknowable and his emanations, "Ideas, Sophia, Logos, Verb, Demiurgos, Aeons," etc., all analogous to the messiah-doctrine.

III, 9. "We are laborers together with God. Ye are God's husbandry, his building."...—III, 16. "Ye are the temple of God. The Spirit of God dwelleth in you... If any man defile that temple, God shall destroy him."...

III, 19. "The wisdom of this world is foolishness with God," etc. All these are Midrashic views, scriptural expoundings and homiletical sentences. It is Christian Haggada.

IV, 11. "To this hour we hunger, thirst, are naked, buffeted, have no safe dwelling-place. We labor with our own hands. Being reviled, we bless — treated as the filth of the world." (v. II,— 13).

IMMORALITY AMONG THE DISCIPLES.

v, 1. "It is reported commonly that there is fornication among you, even with his father's wife, — worse

than among the Gentiles." . . . vi, 8. "You do wrong and defraud even your brethren." — That was the result of the abrogation of the Law. The Greek converts took Paul at his word: "Christ's death has abolished sin and Law. Incest and fraud became legitimate then! Paul thus learned that the Law is not the author of crime and in chastity, that it is not a "curse and a wrath," not a stimulant to awaken the passions, and that abolishing it is not annihilating crime, that things are not good or bad because the Law makes them such, and that without it all would be pure!.. He learned that there is crime and that Law tries to cope with it, and that mere theories and school dialectics would not mend matters or men, howsoever much believing.

vi, 9. "Know ye not that the unrighteous shall not inherit the kingdom of God." — Yes, so taught Jesus, for that, too, he taught: "I have not come to cancel the Law, but to fulfill it. Not a tittle thereof shall remain unfulfilled." But Paul had declared all Law abolished and all sin forgiven through mere faith. There is therefore here inconsistency in declaring that the unrighteous shall not inherit the kingdom of God—excluding thence: "Fornicators, adulterers, thieves, the covetous, drunkards, extortioners"—and yet close with: "But ye are sanctified and justified in the name of the Lord Jesus." How so? With or without righteousness? The law-breakers, too, should inherit the divine kingdom! Paul feels that incongruity and adds, v. 12: "All things are lawful unto me, but all things are not expedient." — But everyone has his own expedients and taste. Some like fornication and incest, some do thieving, extortion, etc. They too claim the benefit of Paul's theory. How can he refuse them entrance into the kingdom of God? . . .

vii, 7—9. "I would all men were as I — unmarried.—But every person has his proper way. Therefore let the unmarried remain so, and if they cannot contain, let them marry." . . . "If without a wife, then seek not a wife." (v. 27). V. 32 and 38. "I would have you be without care. The unmarried cares to please the

Lord. The married one cares to please his wife and the world. He and she, if of strong will, are better unmarried."—Here is an Oriental element, entirely foreign to Judaism: The Essenes were inclined to celibacy; it is ascetism. Whilst in verse 1 Paul reproached his followers with incontinency. Thus they oscillated between sensuality and ascetism.

VII, 19. "Circumcision is nothing and uncircumcision is nothing, but the keeping of the commandments of God."—God's commandments, which are they, the Law being abolished? Paul's own? By whose authority?

VII, 20. "Let every man abide in his calling (condition, as freeman or slave). Art thou a servant? care not! Mayest thou be free? use it rather!"—Here is a remarkable condescension to Roman society and slavery. The Mosaic Law prohibited the enslavement of a co-religionist. Paul's Code acquiesced in.

VIII, 6. "There is but one God, the Father . . . and one Lord, Jesus, etc."—Original is but the first; the latter clause appears to be a later amendment, to conform with the Trinity doctrine. Paul taught the mystical messiah, not yet the incarnate god-head.

IX, 20. "Unto the Jews I became as a Jew . . . to those under the Law, as under the Law; to those without the Law, as without it . . . in order to gain each. I am all things to all men."

I could not vouch this method to be of the highest morality. It is prudential, not ethical. Jesus did not teach that. Chapter tenth is generally of the same prudential character. The only excuse might be that he lived in an epoch of transition, where, to the prudent, is prudence of more importance than principle. As mentioned concerning the divers elements of Christianity, Jesus and his predecessors contributed the gold, and Paul and his successors added the brass. Nevertheless it may be acknowledged that without Paul's alloy the gold of Jesus would have perished. Just that prudence of Paul and his doctrine of opportunism saved the messiah-religion from shipwreck in that rotten, brilliant, Roman world, followed soon by the rude and crude

Asiatic invasions, that Teutonic and barbarous deluge, and brought it safely over to more congenial times. If the Paulinian admixture now appears to have been necessary, that is not his fault, but that of human nature.

We can yet add that Paul has contributed, too, some genuine gold in his writings, so conspicuous in the New Testament literature. The *Chapter 13 I Corinthians* is one such fine instance, as we shall see soon.

HEAD COVERING.

Chapter xi, 4. "Every man praying or prophesying, having his head covered, dishonoreth his head. Every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head, for that is even all one as if she were shorn. If it be a shame for woman to be shorn or shaven, let her be covered . . . Doeth not even nature itself teach you, that if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory for her, for her hair is given for her covering."

I have treated this theme at large in my "*Thoughts on Religious Rites*," (pp. 15 and 16.) I have shown there that Paul follows in the above partly the Greek custom and partly the Hebrew one. Generally the Greek males had, as now in Europe, the head uncovered in their temples. The women had the head strictly covered. The Synagogue had, both, men and women's heads strictly covered. But out of the Synagogue, workmen were mostly uncovered; and women always covered. To uncover a woman was to disgrace her.⁽¹⁾ Such is stated in Talm. Bab. Nedarim 30 b. expressly, as also in many places, also: "Males have, sometimes, their heads covered and sometimes uncovered. Whilst females are always covered." The indiscreet, suspected wife in IV M. 5, 18, on her trial in the temple, had her head uncovered by the officiating priest during the ceremony.

(1) ופרע את ראש האשה. IV M. 5, 18.

אנשים זכרים רשעים וזכרים רשעים וזכרים רשעים

Chapter XIII, 1. "Though I speak with tongues of angels and have no charity, I am but sounding brass! . . . And though I have gifts of prophecy of all mysteries and knowledge, without charity I am nothing! . . . And though I bestow all my goods to feed the poor and give my body to be burned, without charity it profits nothing. Charity suffereth long, envieth not, vaunteth not, seeketh not her own, is not easily provoked, beareth all, hopeth all . . . Now abideth faith, hope and charity, but the greatest is—charity."

That Chapter 13 is one of the finest things ever uttered by human lips, fully worthy of a disciple of the prophets and of Jesus of Nazareth. It is a remarkable instance of true and sincere meditation, and redeems so many artificial and ostentatious chapters of Paul's writings.

XIV, 34. "Let your women keep silent in the churches. It is not permitted unto them to speak." "They are commanded to obedience." It is a shame for women to speak in church. No doubt they asked their share of emancipation. In XI, 4, is mentioned that women used to prophesy. Here he denies it to them. The Parsees, too, refused it to them. So after Luther's reformation, the German peasants clamored and rebelled for some social rights; Luther advised to treat them as outlaws.

XV, 22. "As in Adam all die, so in Christ shall all be made alive." — xv, 35, etc. "Some ask: How are the dead raised? and with what body?" etc. Most of such passages are Midrashic, Pharisaic doctrine with Essenian coloring. So is xv, 47. "The first man—Adam—is earthly, the second is the Lord messiah, from heaven." By "Lord" Paul understood the title *rabbi*, master, of later origin, or the Hebrew word *messiah*, the anointed, Christ.

XVI, 20. "Greet ye one another with a holy kiss." That seems to have been in usage among the Therapeuts, early Christian friars, the earliest monachal order—Celibacy and indiscriminate "holy kissing!" Later it was abused in the conventicles and much quoted

against Christian sects. So it was by the later reformation.

II CORINTHIANS.

Chapter III, 6. "God has made us able ministers of the New Testament . . . The letter killeth, the spirit giveth life."—III, 17. "Where the spirit of the Lord is, there is liberty," (viz: abrogation of the Law.)—IV, 4. "Christ is the image of God." Later he was identified with Deity.—XI, 5. "I was not a whit behind the very chieftest apostles." Bauer doubts his apostleship and identifies him with Simon Magus.—XI, 6, "I be rude in speech, yet not in knowledge."—XI, 13. "Such are false apostles, deceitful workers, making themselves apostles of Christ."—XI, 22—24. "Are they Hebrews, Israelites, of Abraham's seed. So am I . . . I am more." . . . "Five times forty stripes received I."⁽¹⁾

This Chapter XI is, in many regards, among the weakest in style, contents and propriety. It is the very opposite to the fine Chapter XIII of I Corinthians. It is ever questionable in a preacher to bring into the pulpit personalities, especially when combined with self-laudations.

XIII, 14. "The grace of Jesus Christ, the love of God and the communion of the Holy Spirit be with you." Here comes out in full the apostle of the Gentiles. It is, no doubt, of later Gentile date. Paul furnished the elements of later Trinity, but its official formulation belongs to centuries after him. He died yet a monotheist.

GALATIANS.

Chapter I, 1, etc. "Paul, an apostle, not of men, (not ordained by the arch-church in Jerusalem) but by Jesus Christ and God . . ." — "Whosoever preaches to you any other Gospel than mine, let him be accursed. That Gospel I received not of man, but of Jesus God has revealed his son in me . . . Neither went I up to Jerusalem to the apostles before me." Paul admits here, that his apostleship and his Gospel are at variance with the church of Jerusalem, and have another origin.

מלקות (1)

He accuses those at variance with him. That is significant (v. 15): "It pleased God to separate me from my mother's womb, and called me by his grace to reveal his son in me, that I might preach him among the heathens." (v. 16.) "*To reveal his son in me,*" is significant; it may mean that he is a second Jesus. In some sense is his historical role actually so. Paul is a new phase, a new departure. His movement is an original one, beginning where Jesus had left off. It is such verses which suggested to Bauer his identification with Simon Magus, as seen above.

The apostles taught: Jesus to be an inaugurator, a teacher, a human messiah, a Davidian king and Jewish reformer. Paul taught Jesus as a divine Messiah, a supernatural Being, not identical with God, but an emanated Deity, the Mediator, the Haggadic Metatoron, the Parsee Mithra, son of Ormuzd, Philo's Logos, the Talmudic Verb or memra, comprehending *the ten Words*, assisting the Deity in the creation, the Greek Emanations. This higher role, as an all-powerful, intermediate Deity, Paul attributed to Jesus. He then claimed for himself the mission of supreme apostle and teacher. He assumed towards the Gentile church the same authority as Moses did in the synagogue. He acknowledged the bible to be of divine origin, but abrogated and rendered unnecessary by the self-sacrifice of Jesus, the divine Messiah, who, according to a popular tradition, was destined to renovate the Law. The death of Jesus, he claimed, fully realized the Messiah and the final propitiation. That death of the Son of God had atoned for all the sins of the believers, past and future. Temple-sacrifices had become, since that crucifixion, superfluous. So had become all the Thora. Jesus' messiahship had superseded it. And he, Paul, has been ordained as the new Moses. As the first one had promulgated a Code in the name of God, so did he in the name of God's representative, Christ. Such is the relation between the New and the Old Testament.

We must elucidate yet awhile: The Gnostics did not accept that God himself had given Israel the *Thora*.

It was an emanation, an aeon that did it. According to leading rabbinical philosophers, the Deity does not condescend to inspire the prophets. "It is but His angel that spoke to them." So even says Maimonides (Jad. Mada, Jesode ha-Thora 11, 7.) Of course, he makes an exception with Moses, who, he affirms with the Pentateuch, spoke to God "*face to face.*" But other rabbinical teachers did not make that exception. Even the *10 words of Sinai* have been delivered by a divine voice, an angel. According to the Talmud, these philosophers could appeal even to the bible in corroboration of their views. In I M. 18, three men appear to Abraham, and one of them is called *Yhvh*. In Judges 6, a supernatural being appears to Gideon, which same being is sometimes called *Yhvh*, and in the next verse: "Angel of *Yhvh*," which may fairly go to show that prophecy takes place through an emanation. And even such appear to have been the ideas and premises of Paul, too. A divine Emanation has inspired unto Moses the Pentateuch. Jesus, the Christ, is the highest Emanation. He is a full authority to cancel the Law of the former revelation. So he did; and he, Paul, is in the same relation to Christ, as Moses was to the Divine Revealer of the Thora. Moses' Law was binding upon Israel. Even so is his, Paul's, binding upon the Gentiles. He stands to them in the same relation as Moses did to the Hebrews. The New Testament, or the newly revealed Code, supersedes the Old Testament. Thus Paul claimed for himself the rôle of Moses. What was he personally? A man, or more than a man? A regeneration of Christ? A second incarnation of his Master? Such imply his words: "God revealed his son in me, (Galatians 1, 16.) I would not urge any further. A fact it is, the successors of Sabbatai Zebi, a would-be-messiah of the seventeenth century, did raise such a claim. It would not be surprising if Paul did; he had courage enough. The apostles did not fully understand Jesus' role. He, Paul, by special revelation, did, he claimed, and he had the courage to put the axe to the Law and emancipate the Gentiles from its yoke,

inaugurating, instead, his own. His is a full legislation by the combined authorities of God and the messiah.

According to Paul, he alone had grasped and realized his master. The apostles had not the full understanding of him, nor of his doctrine. As Jesus was not explicit concerning the *Thora*, they dared not transcend and interpret him and decree its abolition. They, too, thought that, no doubt, he was the Lamb of God, (Isaiah 53) the redeemer and savior, who had taken upon himself all the sins of his people, yea, even of the race of mankind, and was the propitiation of the Adamic fall. Nevertheless, they felt yet bound to fealty towards the Law, that expressly stipulated eternity for itself. Paul, feeling that the world is ripe for monotheism and prophetic ethics, but, at the same time, thinking that the tribal and ceremonial laws would be an eternal impediment thereto, most happily and opportunely had an extra revelation from Deity that he is correctly interpreting the intentions of his master, that that grand personality is not simply a Davidian, but the Logos, the emanated Deity, the Mithra and mediator between God and the world; that he had meant to abolish the Law—and he, Paul, pronounced that abolition.

His claims and reasonings were doubtful, but his historical tact was correct: He sacrificed the ceremonial part of the Code. He seems to have conceived the full plan of converting the Gentile world to prophetic monotheism. In order to accomplish that, he had to sacrifice the entire national and ceremonial features of both Mo-saism and Rabbinism. By what authority? By that of the supernatural messiah incarnated in Jesus of Nazareth. Jesus could no longer be simply a Davidian prince. No, all the authority of the mystic "Son of God" was to be personified in him, and he, Paul himself, had to assume the part of Moses. Then only, according to Jewish views of the time, could he abolish the *Thora* and promulgate the New Dispensation, by which polytheism would be superseded by Abrahmic monotheism. This seems to have been the object of his activity. Now, whatever one may think of his claims,

his historical tact was correct. He sacrificed the ceremonial part and re-introduced the moral Law as a New Dispensation, as the result of the introduction of the empire of the messiah. He expelled polytheism, and saw with his own eyes a large section of the world converted to at least a qualified monotheism. Thus it must be acknowledged that Paul may be entitled to claim the honor and the merit of being, to a large extent, the architect of Christendom.—Is he identical with Simon Magus, as claimed by Bauer? Well, if so, then Simon Magus must have been more than what they thought seventeen hundred years ago! Unfortunately, Paul's method was a dangerous one. His boldness was imitated by others who had neither his genius nor his excuse. The history of Gnosticism shows these dangers. He taught the supernatural Christ to expel polytheism. His successors, feeling the logical incongruity of a plurality of Deity, and its striking contrast with the letter and spirit of Judaism, whose rejuvenation they claimed to represent, then declared with Caesarian, imperial dictum that Jesus, the supernatural messiah, is one with God, is God-incarnate, and thus re-opened the flood-gates of polytheism. Goddess-mother, worship of the saints, relics and statues, etc., soon restored the old pantheon. This latter phase is the third deviation and development from the original spirit and letter of Judaic prophetism. Jesus may have started the movement, building upon existing mystic doctrines; Paul pitilessly pushed those doctrines to their extreme, admitting Christ as an emanated Deity. The imperial theologians apparently restored monotheism by re-introducing real Trinity, Incarnation, born divinity, saints' worship, etc.

GALATIANS CONTINUED.

Chapter 11, 7. "The Gospel of the uncircumcision was committed unto me, as the Gospel of the circumcision was committed to Peter."—11, 11, etc. "When Peter came to Antioch, I withstood him to the face . . . For before that certain (men) came from James, he did

eat with the Gentiles. But when they came, he withdrew and separated himself, fearing those of the circumcision . . . And I said to Peter: If thou, who art a Jew, livest after the manner of Gentiles, why compellest thou the Gentiles to live after the manner of the Jews? . . . A man is not justified by works, but by the faith in Jesus Christ . . . If righteousness come by the Law, then is Christ dead in vain."

III, 6—29. "Abraham believed God and it was accounted unto him for righteousness." Know ye therefore, those that are of the faith, are the children of Abraham . . . "In thee shall all the nations be blessed." . . . As many as are under the works of the Law, are under the curse . . . The blessing of Abraham comes to the Gentiles through Christ . . . Four hundred and thirty years after (Abraham) came the Law . . . Before faith came, we were kept under the Law . . . Then the Law was our school-master, until we might be justified by faith . . . For ye are the children of God by faith in Christ There is neither Jew, nor Greek, male nor female, ye are all one in Christ . . . Abraham's seed and heirs according to the promise."—Paul unfolds here the same theory as above in *Romans*, but somewhat more fully. (3, 10): "Those under the works of the Law are under a curse, for it is written: "Cursed is every one that continues not in these Laws." (V M. 27, 26.) But no man is justified by the Law: "For the just shall live by faith." (Hab. 2, 4.) Christ has redeemed us from the curse of the Law, being made a curse for us: "Cursed is every one that hangs on a tree." (V M. 20, 23.)—The logic is of the same strength as there: All those not fulfilling the Law, are accursed. None can fulfill the Law, therefore are all accursed. Faith alone holds out a chance for righteousness, as with Abraham and Habakuk. Belief in Jesus will do. Jesus on the cross took the curse on himself, he atoned for all; hence are Christian believers justified by faith in him.

Chapter iv. "In time God sent his Son to redeem them under the Law . . . Thou, converted Gentile, art no more a servant of the Law, but a son and an heir of

God . . . How then turn ye now again to the beggarly elements (of the Law) and desire again to be in bondage thereof? . . . Abraham had a bond-maid and a free woman, which is an allegory . . . Agar is Mount Sinai, answering to earthly Jerusalem in bondage with her children . . . But Jerusalem above (the heavenly one, the church) is free ; she is the mother of us all (Christians) . . . Now we, brethren, are the children of promise . . . the children of the free woman . . .”

Chapter v. “Therefore stand fast in the liberty (from the Mosaic Law.) Be not entangled again with the yoke thereof . . . For if ye be circumcised, Christ will profit you nothing, and ye be bound to the whole Law . . . If you choose the Law, ye are fallen from grace.” “Through the spirit we are in hope of righteousness by faith. In Jesus is circumcision valueless. Faith alone is important . . . Why don't you now obey this truth? . . . I confide that you will be none otherwise minded. And who troubled you, shall bear his punishment,” (alluding to the Jew-Christians, the apostles, who insisted upon the obligation towards the Mosaic Code) . . . “Ye have been called unto liberty . . . But abuse it not . . . All the Law is fulfilled in: Thou shalt love thy neighbor as thyself.”

Paul has, therefore, by a strange reasoning, got rid of the whole Law, not only as indifferent, or useless, or burdensome, but as positively bad, adhering to: The Law forfeits grace! Curious, in verse 3 he says: “I testify that every man that is circumcised is bound to do the whole of the Law,” while in other passages he urges the converted Jews, too, to renounce the Mosaic Law! Paul feels this weak point in his doctrine; it is indeed the Achilles-heel thereof. If he had given over only the ceremonials, his Christian Society might yet thrive. But he had abolished by his curious argument the entire Mosaic Code, containing the ceremonial, the priestly, the moral and the social norms, and his new society could not subsist without Law! He therefore makes an arbitrary exception with: “Thou shalt love thy neighbor as thyself.” But the Law of chastity, of

property, human life, filial piety, etc., cannot be dispensed with, either. Closely looked at and pondered over, the commandment of: "Thou shalt love thy neighbor as thyself," does not supersede and supplant the Law; no, it contains it, it substantiates it; it is its base and *raison d'être*; "Thou shalt not steal, murder; sustain the poor, be chaste." Why? Because: "Thou shalt love thy neighbor as thyself." That this is the case with the entire moral and social Code, no reasonable person would deny. But originally, when the Law was enacted, even the Ceremonial and Levitical Codes were motived and explained by *love and justice to our neighbor*. Indeed, any legislator enacting a law does it in the interest of each individual and the community. Hence is: "Thou shalt love thy neighbor as thyself," the general principle,—the כלל גורל שבתורה of the *Thora*, and the six hundred and thirteen commandments thereof are simply its specifications. Changed conditions have obliterated the import of some, hence our modern discrimination between ceremonial and moral laws.

Full of misgivings, he continues (v, 15, etc): "If ye devour one another, you are undone . . . The flesh and the spirit are contrary to each other . . . Be led by the spirit and you are not under the Law . . . Now the works of the flesh are manifest: Adultery, fornication, uncleanness, idolatry, envy, murder, etc. . . . Who does that, shall not inherit the kingdom of heaven."—In one word, Paul abolishes all the Law except the moral part thereof.

Chapter vi, 2. "Bear ye one another's burdens and so fulfill the Law of Christ (to love one another) Whatsoever a man soweth, that he shall also reap."—The first half verse is altruism, the second is egoism. "Let us not be weary in well-doing Let us do good unto all men, especially to those of the faith." . . . "In Christ circumcision or uncircumcision is of no avail, but a new creature," (regenerated by faith.) "As many as walk according to that rule (of faith) peace be with them."—All that is sectarian; it is beneath the prophets and beneath Jesus. Paul is below Jesus, who

said: "Love thy enemy." He is also behind Moses, who said: "Love thy neighbor." The one limited love to country, the other to race; Paul to faith. There is here palpable retrogression. He had the culture of the Greek and the rabbinic wisdom, but he cannot compare with his Master, nor with his masters, the prophets. He carried over his home-intolerance and narrow views into the Gentile camp.

THE EPHESIANS.

The following is written in the same spirit as above: Chapter 11, 8—19. "By grace are you saved, through faith as a gift of God. Now ye are no more strangers, but fellows with the saints (Jew-Christians.)"

1V, 22. "That ye put off the old man, corrupt with deceitful lusts . . . and be received in spirit . . . and put on the new man . . . in righteousness and holiness." Paul re-enacts the moral law, as in Leviticus 19. He treats of matrimonial relations: The wife is to be subject to her husband; the husband to love his wife. Servants to obey their masters . . . Masters to spare their servants." He fraternizes with the Roman state. Jesus' scheme, of the kingdom of heaven, becomes an ideal. The enthusiasts have sobered out. They realize that mankind is progressing but slowly, and they put up with man as he is, not as he should be. All they aim at is to introduce purer worship and purer morals.

THE PHILIPPIANS.

Stronger yet is the Gentile spirit here pronounced: Chapter 11, 9. "Christ, being in the form of God, thought it not robbery to be equal with God."—Here is a slow approach to identification.

11, 9. "Wherefor God has highly exalted him . . . to whom every thing should bow . . . confessing Jesus, the Lord."—111, 5. "I, Paul, circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Ebrew of the Ebrews, a Pharisee . . . All that I count for nothing, that I may win Christ . . . leaving off the Law and abiding by faith."—That is all Paulinian doctrine.

The writer warns his friends against philosophy, tradition and angel-worship, i. e. against Greek and Pharisaic modes of thought. All legal ceremonies are ended in Christ.—Chapter 11, 16. "Let no man judge you in meat, drink, holidays, new moon and Sabbath."—111, 18. "Husbands, love your wives. Wives, submit to your husbands. Children, obey your parents. Fathers, provoke not your children to anger. Servants, obey your masters, in sincerity and heartily."—All Paulinian.

THESSALONIANS.

Chapter 1. "This epistle is in the usual Paulinian style, glorious and complimentary. Grace is sent in the name of God and Christ; as yet no trinity, as elsewhere.

11, 2, etc. "We had suffered and were shamefully treated . . . We were bold to preach the Gospel. We were gentle and cherishing as a nurse. Ye are witnesses how holily and justly and unblamably we behaved." He complains of persecutions in Judaea . . . He alludes with a delicate hint to their imperfect morality, fornication, lust and fraud . . . He repeatedly assures them of his prayers.

The whole tone of that epistle, in matter and manner, is rather becoming a fat, easy-going, modern prelate, or an old-time, sinecure priest, than an initiator and martyr of a new, struggling cause. If it belongs at all to Paul, it has been, later, re-written by a priest of the above description. The Epistle of *Philoman* participates in the same character.

I TIMOTHY.

Chapter 1 begins with a sound scolding of the Law and its teachers.

11, 5. "There is one God and one Mediator between God and men . . . the man, Christ Jesus . . . Man shall pray with holy hands. Women shall adorn themselves in modest apparel, with sobriety, not with brodered hair, gold, pearls and costly array; but with good works. I suffer not a woman to teach and usurp authority, but to be in silence."

II TIMOTHY.

Chapter 11, 22. "Flee youthful lusts, follow righteousness, faith, charity, peace."—IV, 6—8. "I am now ready to be offered . . . There is laid up for me a crown of righteousness."—IV, 14. "Alexander, the Copper-smith, did me much evil. The Lord reward him according to his works."

That is not consistent with Paul's doctrine of *faith instead of works*. Why ask of woman work? Why reward the coppersmith according to his works? Why not rather according to their faith? "The Lord reward him according to his works," is unchristian!

TITUS.

Chapt. 1, 14 and 15. "Give no heed to Jewish fables and commandments of men (tradition). Unto the pure, all things are pure. Unto the defiled, nothing is pure." It alludes to dietary laws.

11, 5. "The writer recommends to women to be obedient to their husbands, and servants to be so to their masters. Subjects to obey magistrates and princes;"—as in former epistles, making his peace with the Roman state and society, leaving the kingdom of heaven to heaven.

HEBREWS.

Chapt. 1, 1. "God has spoken to us by his Son, heir of all things, and also by whom he made the world. Jesus is the brightness of God's glory (the Schechina) upholding all things by his power (Demiurgos and Mithra) and by himself has purged us of our sins." (Atoning Redeemer).—III, 1. "He is apostle and high-priest, Christ Jesus." — VI, 1. "He is of the order of Malki-Zadak." — I could not vouch the probability that Paul ever assumed any apostleship to the *Hebrews*, as he himself had left that to Peter. But, should he ever have done so, the tones and colors in the above lines are well chosen to fit their moods and feelings, giving to Jesus the import and rôle of the Essenian Son of David and messiah. Except perhaps 1, 2, "*The Son*," which

may be a later Gentile retouch from the *Son of David*. "God has spoken to his Son" is no Hebrew figure of speech.

JAMES.

Chapt. I, 2. "The rich man shall fade away in his ways." Here are Ebionite views: Riches are sinful.

I, 22. "Be ye doers of the word, not hearers only . . . Only the doer of the work shall be blessed in his deed. . . . Pure religion is: to visit the fatherless and the widows in affliction and remain unspotted from the world."

II, 14, 17, 20. "What does it profit though a man say: he has faith, and have no works; can faith save him? . . . Faith without works is dead . . . Abraham was justified by works, not faith . . . As the body without the spirit, so is faith without works, dead." All that is diametrically opposed to Paul's teachings. With one blow Paul's doctrine is levelled to the ground. To all appearance was that the view of Jesus.

III, 17. "The wisdom from above is pure, peaceful, gentle, merciful . . ." Chapter IVth continues in the same Essenian, Jewish, Haggadic style: IV, 4. "Know ye not that the friendship of the world is enmity with God!" That is Essenian rigorism.

V, 1. "Go, ye rich men, weep and howl, for your miseries that shall come upon you . . . Swear not, but let your yea be yea, and your nay, nay."—Here breathes the original spirit of the Jerusalem-Church of the Ebionites, enemies to the world as it is. It is the spirit of the Sermon on the Mount. No apotheosis, but lofty, exaggerated morality; it comes nearest to Jesus' teachings.

I PETER.—EPISTLE TO THE NON-JUDAEANS.

I, 18. ". . . Ye were redeemed with the blood of Christ, who was fore-ordained before the foundation of the world . . ."—II, 9. "Ye are a chosen generation, a holy nation, a royal priesthood, a peculiar people, that you show the praises of him who called you out of darkness into light . . . Submit to king and governor . . . Fear

God, honor all men, honor the king, love the brotherhood . . . Servants ! be subject to your masters."

III, 1. "Wives ! be subject to your husbands. Husbands, honor your wives . . . Be of one mind, merciful, loving . . . not rendering evil for evil . ."—III, 17. "It is better ye suffer for well-doing than evil-doing . . ."

IV, 8. "Above all have charity one toward the other, for charity covers many sins."—Here I find a rather mixed theory, half of Jesus and half of Paul. Especially strange it is in the leading apostle of the "kingdom of heaven" to preach: "Submit to the king . . . honor the king."—That is rather Gentile. May there not be here a later hand ?

II PETER.

Chapt. III, 10. "The day of the Lord will come as a thief in the night . . . The heavens shall pass away, the elements shall melt . . . and the earth be burned up . . . We, according to his promise, look for new heavens and a new earth."

III, 15. "Even as our beloved brother Paul has written unto you . . . as also in all his epistles . . . in which are some things hard to be understood . . . as also the other scriptures."—All that is hard and doubtful, indeed, and I feel strong misgivings concerning these *Epistles General* of Peter. They seem an amalgamation and compromise of Jewish and of Gentile messiah-doctrines and followers; a document ostentatiously intending to show that there was no discrepancy between the persons and theories of the two sets of believers, headed by Peter and Paul; whilst in reality there was.

EPISTLE OF JOHN.

Chapt. I, 1. "That which was from the beginning, (alluding to I M. I, 1,) the Word of life." (Primordial messiah.)—II, 2 and 3. "Jesus Christ is the propitiation of our sins . . . we must keep *his* commandments . . ."—III, 1 and 2. "Behold the love of the father . . . now are we the sons of God." (All good men are such.)

III, 7. "Let no man deceive you," (alluding to Paul's doctrine of "faith without works.") "He that does

righteousness, is righteous." It means, that works, not faith, are important; it is a protest against Paul's theory.

III, 10. "Whosoever that does not righteousness, is not of God . . . neither he that loves not his brother . . . We should love one another."—III, 16. "Hereby perceive we the love of God, because he laid down his life for us."—This verse is evidently retouched by a later hand.—IV, 7. "Let us love one another, for love is God."—v, 2 and 3. "We know that we love the children of God, (i. e. men) when we keep God's commandments. The love of God is that we keep his commandments."—v, 7. "There are three in heaven, the Father, the Word, the Holy Ghost, and these three are one."—That is Philonian and Zoroastrian theory, and the practice is diametrically opposed to Paul.

JUDE.

The thing remarkable in that epistle is, that it acknowledges the existence of heresies in the early church. But of what nature they were, is obliterated. It reads in verse 4: "Certain men crept in unawares, denying the Only Lord God and *our Lord, Jesus Christ.*"—The *Only Lord* and a second *Lord!*—There is no denying: Between Jude and Paul there is a vast discrepancy—Paul is the middling link between Jesus and Trinity.

REVELATION OF JOHN.

Chapt. I, 1. "The revelation of Jesus Christ, which God gave unto him, and he sent to his servant John."—I, 3. "Blessed is he that readeth this prophecy, for the time is at hand."—I, 6. "Grace unto you from the Eternal God and from Jesus Christ, the first-born of the dead, the prince of the kings of the earth, who washed us from our sins in his blood."

xvii, 1, etc. "And there came unto me one of the seven angels, saying: I will show thee the judgment of the great whore (Rome) that sitteth upon many waters, (Tiber, etc.) With whom the kings of the earth have committed fornication . . . the earth being drunk with her fornication . . . And I saw a woman upon a scarlet-col-

ored beast, full of blasphemy . . . arrayed in purple and scarlet, with gold and precious stones, having a golden cup in her hand, full of abomination and filth, and upon her forehead was written : Mystery, Babylon the Great, (viz: Rome), the mother of harlots and abominations . . . And I saw the woman drunken with the blood of the saints, the blood of the martyrs of Jesus . . .”—“The angel said: I will tell thee the mystery . . . The beast that thou sawest was and is not. It shall ascend out of the bottomless pit and go into perdition . . . The earth shall wonder!”—This depicts Rome during the epoch of her civil wars, under Galba, Otto, Vitellus and Vespasian.

The angel continues: xvii, 9: “The seven heads are the seven mountains, on which the woman sitteth (the seven hills of Rome.)—xvii, 18. “The woman which thou sawest, is that great city which reigneth over the kings of the earth.”—Here is a grand, lurid picture of Rome, the world's mistress, that crucified Jesus, his brothers and friends, butchered his people and subjugated his country.”

xx, 1, is a grand tableau, combined of messianic legend⁽¹⁾ and the Roman wars.—xx, 8. “Satan, let loose, will lead out Gog and Magog, (viz: the idolaters,) against the beloved city, and the saints.”—Rome besieging Jerusalem and the church. The Jewish patriot, as Daniel, two centuries before, wishing to fire on the courage of his brethren, predicts victory.

xx, 13. “I saw: the sea, death and hell giving up their dead . . . They were judged every man according to their works,” (not faith, as taught by Paul.)

xxi, 1. “Gog and Magog will perish. A new heaven, a new earth and a new Jerusalem will appear. The saints under God and Messiah will triumph in New Jerusalem, newly built of precious stones . . . God shall be with them, and they, Israel, be his people; no more tears, death, nor sorrow.”

THE THREE NEW TESTAMENT ASPECTS.

Surveying now all the different parts of the canonic

(1) הבלי נשית.

collection, denominated the New Testament, by Christendom considered as the sacred sources of the messianic religion, from the Gospels and Acts to Revelation, with their several narratives and pictures of Jesus, his activity, his personality, his character, his aspirations and his doctrines, we can say that these several and divers, sometimes even conflicting views, may be approximately and fairly classified into three distinct phases, religious evolutions, developed one from the other, in a rising scale, viz:

I. Jesus was a good and holy man, a great Jewish teacher, advocating a new era in Church and State, an original Haggadist, a preacher of prophetic morality; a descendant of David, and claiming authority as such.

II. Jesus was the superhuman, Essenian Messiah, the expected Redeemer of Israel and the world, the primordial restorator of pure monotheism.

III. Jesus was the Son of God, the divine Christ, Shechinah, hypostasis; an incarnation, a personal revelation of the Supreme, a person in the Deity, identical with the One God of the universe.

Here is a scale of conceptions, beginning with the lower and ever rising. The human mind is prone to idealize and sublimize its objects of veneration. The first grade is pretty much near the reality. Slowly with the distance of the perspective, the ideal grows, the more the reality recedes and dwindles; at last the stage of apotheosis is reached. Let us explain:

First aspect.—The first, most sober and rational view represented in the several parts of the New Testament is: Jesus claimed and was, no more and no less than, a leading Judæan teacher. A Pharisee, with strong instincts and leanings towards the theories and practices of the Essenian Order. He assumed to be a lineal descendant of David; thus, perhaps, destined to play a part in Judæan history, since the Hasmonians were extinguished, the Herodians despised and the Caesars abhorred. He did not claim to vanquish Rome with arms, but by the spirit and the doctrine of Zion, by virtue, holiness and preaching⁽¹⁾ the *kingdom of heaven*.

(1) Isaiah xi, 1—10.

His system, as a body, was new, though its single features were known. He taught nothing intrinsically and radically new. But in their entirety his doctrines were new, a total, radical revolution. Each saying could be retraced to its source. But the system was his, a radical, ethical, social, political and economical renovation—unsettling all powers in existence then, Rome, Herodians, Judaeans and the priestly aristocracy, all the state leaning on force. He believed in the divine origin and the eternity of the Mosaic Law, but thought it was frequently misunderstood by tradition, and rather marred than screened by its hedges and observances. Above all, he insisted, vehemently, on its prophetic aspects, as the essence and spirit of the Law, conceiving its forms more as concessions to external conditions. He aimed at the realization of its eternal, ethical essence, its universalism and humanitarianism; less at its formal, national and local features, its priestly parts and accommodations to surroundings. Thus he conceived Judaism rather from the prophetic and the haggadic view, than from the traditional, legal and pharisaic standpoint. The drift of his principles warrants the assumption, later acted upon and much exaggerated by Paul, that in course of time he might have authorized the practice of rather the spirit of the Thora, than the letter.

From the Essenian and Chassidaic brotherhood he had accepted the economic features of his scheme. In that school he had learned the contempt of wealth, pleasure and all worldliness. He was inclined to live in community of property and of dwelling, in contemplation and ecstatic, religious exercises; no marriage, no cares, no strife and warfare. With the Essenians he believed in and, as a saint and Davidian, he claimed to work miracles and be nearer than other men to the Deity. Entertaining the aspiration that he may convert the world to that mode of thought and of life, he may have indulged in that other hope of vanquishing Rome by conversion, disarm her legions by godliness, free Judaea from her yoke, make all men to be saints and call forth the kingdom of God on earth. A utopia,

no doubt, yet worth a hundred common-place realities.

Thus his hope may have been, vaguely, to realize the national dream of prophetism: "When nations will rise and pilgrim to Zion, learn the ways of God, no longer practice war, but kindness, peace and justice, and every one enjoy of his own vine and fig-tree." (Isaiah II, 2, and Micha IV, 1.)

That first Jesus-picture underlies the entire New Testament. It is its brightest side. It is its historical, real, eternal realm. It is its tower of strength. It is an ideal, but worth a myriad of realities. It is the philanthropic vision of a humane Prometheus. It is an ideal of possible goodness, greatness and holiness. It is a model slowly realized in the long aeons of human advance. Jesus there simply centralized all the noblest and best of Hebrew teachings, sympathy and poetry; of Prophetism, Pharisaism and Essenianism. It is, nevertheless, his doctrine, his scheme, his soul; he culled, harmonized and systematized it and gave his life for it. This view is specially to be found in Matthew's Sermon on the Mount, Chapters V, VI, VII, 15. Next it is in James' Epistle, a far-off echo from a brother's heart. These two sections, with many single traits and parables, of the New Testament come nearest to the first Jesus, the picture of the ideal man, the prophetic Davidian, the human regenerating leader; a good, great and holy man, nothing more, nothing less; a great historical personality, a Buddha, a Prometheus of the West, a religious genius, who tried the greatest and realized an era. He created but a utopia,—worth a world of realities.

Greek myth narrates of Phaeton, who dared to guide the chariot of the Sun-god. Of course he was wrecked in the attempt. On his tomb the Naidcs inscribed: "Hic situs est Phaeton, currus auriga paterni: quem si non tenuit, magnus tamen excidit ausis." "The kingdom of heaven" was a utopia nineteen centuries ago; it is still so now; yet to aspire at it, is the aim of all human history.

Second aspect.—The Nazarean teacher was the mystic, miraculous Essenian Messiah, a son of David, a

man, of course, yet more than a mortal. He is primordial and supernatural. He was before anything was, subordinate only to the Supreme Godhead, His emanation or Son of God, His wisdom and His creative power. He is, from begin, destined to redeem the world, abolish tears, vice and misfortune, renovate the *Thora*, bring the expected kingdom of heaven on earth, vanquish Satan, sin, and death, and undo the mischief Adam had entailed upon his race; he will make man sinless, deathless, pure and happy—superior to the angels. This trans-prophetic, mystic, Essenian messiah, with an additional exaggeration of each of its features, is especially represented by Paul's doctrine, by Luke's Sermon on the Mount, by the Gospel of Mark, and by the Revelation of John. Paul, with John's Gospel, have the Essenian messiah as their starting-point; but they transcend it in that respect that their Christ is a Gentile Christ, a Greek demi-god, the highest emanated Deity, according to them, and no longer a Jewish Messiah. Jesus almost overlooks the "chosen people," being more the redeemer of the Gentiles than of Israel. Nearly the same standpoint has Luke. While in that patriotic effusion, that second Danielic composition, called the Revelation of John, Jerusalem is as yet the centre of the universe. Israel is mankind's heart-pulse, the law is the word of God; its observers are the saints, and Jesus is the leader of the saints, a messiah, identifying Israel with mankind, Jerusalem with the world. There Jesus is strictly the Essenian messiah, a Davidian.

The third aspect is: The super-human, primordial, divine Christ, the only begotten Son of God, the Incarnation of Deity, the hypostasis, the one person in the Triun God-head, a phase of, and identical with, the One and Supreme God of the Bible. That last and third stage is official Christianity, the nearest approached to by the Gospel of John. It is not fully embodied there, but it is foreshadowed. That divine identification is the last and farthest development of the messiah-ideal, accepted by the believers to have been realized in Jesus

of Nazareth. It is the bent of human nature ever more and further to idealize its objects of veneration. From a teacher Jesus rose to be looked upon as prophet, Davidian, messiah, Supernatural Christ, Incarnation and identification with God. That was the highest evolution in the messiah religion. It vanquished all inferior stages and became orthodox in time. The Gentiles had no interest in the son of David, nor the son of Joseph and Mary, nor in the messiah of Israel. He therefore had to be more. In the Greek sense, not in the Hebrew one, he became the Son of God, architect of the world, son of Mary and the Holy Ghost with a human and a divine nature.

He is one of the three sublime phases of the Deity, God revealed in the flesh. That last, now orthodox, aspect about the person and doctrine of Jesus has from the fourth century onward, slowly conquered the two preceding ones. By the law of ideal perspective, its object was more and more sublimized, until at last it gained over the diverse fractions of Christendom. All the books of the New Testament have since received their last redaction and final impress from that very third standpoint. The texts were re-fitted and adapted wherever possible, or superadded in plain juxtaposition, as a correction, wherever necessary, so as to make, as far as possible, all the diverse parts harmonize, at least externally, and bring them up to the ideal of *Trinity and yet Unity*. This took place to such an extent that only by an acute critical tact it is possible to make a general guess at what was the original meaning of the writer, what was later changed and what was simply superadded to the text.

THE NEW COVENANT.

When this last process had been consummated, Christianity became a new religion, entirely different from Judaism, its mother and its origin. That divorcing movement began with Paul, but it was closed only in the fourth century. It is imperial Christianity. Then of course not only the Mosaic Laws proper, but its

principles, its rational theology and ethics, its views on world, man, freedom, goodness, sin, salvation, objects of life, etc., were radically changed. The new God- and Christ-ideas necessitated original sin, eternal hell, man unfree, the world of evil,⁽¹⁾ etc. The New Testament claimed to be a new base for happiness and salvation, a new dispensation, abolishing the Old Testament. Happily that the principles of morality remained the same. The life of Jesus remained to teach that Old Testament ethics are still in force. The imperial ecclesiastics altered the theology, but happily they could not change good, common sense. They covered up the origin of Christianity, they changed the dogmas, the names and meaning of the holidays, leading rites and ideas. It looked as having nothing in common with old Mosaism. Happily new names do not change old realities. Christianity is originally and essentially old Judaeo-prophetic universalism.⁽²⁾

This third phase, closely seen, is but the logical result, the natural, logical drift and the last consequence of the preceding second phase. Paul had begun with allowing the Gentile converts a respite from legal restraints. He began with treating them as rabbinical tradition used to do the half-converts.⁽³⁾ He then definitely dispensed with the Law; he accepted them as full converts.⁽⁴⁾ He then boldly proceeded to abolish the Law for Gentile and for Jew and put both on a perfect equality; Abraham's race, circumcision and Thora being all superseded by faith in the resurrected messiah.

That movement went on. The Gentile Christians declared to be the elect of Jesus; the Jews as rejected and their Law a curse. The old prejudices of Greeks against Judaeans were revived. They forgot that they had accepted the "word of God from Zion" and claimed to establish a new religion. The original Jew-Christian Church had to give way to the Gentile Christian one, as the elect and preferred one. That was but a logical

(1) A Parsee doctrine.

(2) Is. II, 2; Micha IV, 1; Psalms and Haggadas everywhere.

(3) גר תושב. (4) גר צדיק.

result of Paul's bold step, beyond the word, at least, of Jesus. All phrases put aside, the kernel of the argument was this: The Judæan ceremonies are not important; Abraham knew them not. The Abrahamic race-question is not important, the patriarch hailed from Heathen Terah. Legal piety does not convey real, inward piety, as hypocrisy daily shows, as prophets and psalmists have denounced it. What remains then as decidedly important? The One Spiritual, Eternal God and the prophetic morality, without race, country and ceremony. On that Paul insisted as the essence of his renovated dispensation and messiah religion. But by what right could he abolish the Divine Law of Moses? Here came to his rescue the Essenian, popular, mystic, messiah, dwelling from all eternity beneath the throne of God and destined to renovate the Law. That grand personage was incarnated in the shortly before crucified Jesus of Nazareth! He was that messiah. By his heroic death and his generally believed-in resurrection he has proved himself as such; he has abolished the law and conferred upon Paul the authority to make a new one for the universal Church, without difference whether for Jew or Gentile. Gradually loomed up the irksome theological question: "Shall we have two Gods, the one of Israel and the Gentile Christ?" Surveying the churches of the times, the Deity there was represented as a triade, one Power under three attributes. Such was the doctrine of all the priesthoods then, that of Egypt, Persia, India, Syria, Greece, Rome, etc. Such was the view of the philosophers of that time. Such a triade had those of Athens, Corinth, Alexandria. Jewish mysticism was a reflex of the same. Each and all taught: The Supreme Deity, the Unknowable; His emanation or son; Creation through the Divine wisdom. A female element, too, was popularly associated.

TRIADES.

Essenian doctrine too, formulated the Divine under three such aspects⁽¹⁾: God, the *father*, "*Abba*," Supreme goodness, unknowable, too sublime ever to come in

(1) In the wake of Parsee views.

contact with this gross, material world. He emanated the messiah, His first born Son, embodying supreme justice. He is in connection with the universe through his holy spirit. Akin to that mode of reasoning was the mysticism of Philo and the other Jewish Alexandrine philosophers. God, the father, the Logos, his first born Son, and the holy spirit of prophesy, in divine contact with man. Such was the view of the Gnostics, too. These, in conjunction with the kindred triades of Persia, Egypt, Greece, Rome, etc., gave the elements of the later Christian Trinity. It appears the Deity was thought as having three phases, hence do we meet everywhere triades.

This popular, philosophic view was accepted by the imperial Councils. It satisfied all parties concerned. It reconciled all tastes, views, habits, beliefs and thoughts. It claimed to be Judaeon, Syrian, Egyptian, Greek, Parsee, etc. So, too, it was adopted by the imperial ecclesiastics, the Byzantine and Roman Councils; philosophers and masses agreed to it, and so it stands. It is Trinity and Unity, Monotheism and Polytheism, sensual and spiritual, mystic and rational.

There was a great variety of editions and versions on the life and doctrines of Jesus embodying the many and different conceptions of that abstruse theme. After the destruction of Jerusalem and the Temple, the Christian sects came into prominence, as a way how to solve the Jewish national question, gain over the Gentile world, disarm the legions and bring about the triumph of monotheism by conversion. Then the Gospels began to appear. Each little group had its expounder, its own traditions about the founder. Each church had its own Gospel, denying the authority of all the others. During the first three centuries there was no authority in the Christian churches. There was rather a multiplicity of groups, connected only by the name of the founder. Each labored hard for recognition and increase by tracts and pamphlets in Hebrew, Greek, Syrian, etc., that were scattered broadcast over Judaea and the neighboring countries. These booklets were issued

mostly under names known already in Christian or Jewish history.⁽¹⁾ Mostly they claimed such doctrines as coming from the lips of the founder. There were nearly fifty of such Gospels; each group had its own. There was a Gospel of the Ebionites, of the Hebrews, of the Gnostics, the Enkratites, of Corinth, Basilides, Valentinus, Marcion, Tatian, of the Egyptians, the Syrians, etc., etc. Each claimed as its author some known disciple of the founder."⁽²⁾

After Constantine the Great, some discipline was introduced. The groups were mostly united into a church, a sect. The imperial Councils slowly made their creed and their credo; they selected and canonized four Gospels and a number of epistles, etc., from among the vast store of conflicting writings. Those not accepted, slowly disappeared. The canonized ones, the four Gospels, histories and epistles forming the authorized *New Testament*, were carefully revised, and in a last redaction, collected into one body of sacred writings. Each part is representing the founder from a particular standpoint. They are, closely examined, by no means identical and harmonious. Just by their diversity they allow us an approximate insight into the person and doctrines of the founder. That guess clearly points to the three, original aspects of the Christian religion. Verbally the present version of the New Testament is the last redaction and is composed from a trinitarian standpoint. Fortunately it allows to the careful examiner glimpses into the original component parts, doctrines and phases of the present, last, official and canonized edition. As the result of all great human struggles we see there action, counter-action and compromise; revolution, counter-revolution and conciliation; we see what is eternally true and what is necessary alloy to give it consistency and acceptibility by the conflicting parties and interests. Jesus aspired to the kingdom of heaven. Paul compromised with Rome to subvert idolatry. The counter-action aspired at lawlessness. The

(1) Hieronymus ad Theodorum III, 6, after Graetz.

(2) Fabricius, *biblica Graeca* IV, p. 824, etc.

Church compromised on the basis of Trinity. The reaction brought back the old regime under new names. Mohammed with his Koran was again a revolution, followed by counter-revolution in the West. In the Sixteenth Century the Reformation began to discriminate and to come nearer the origin; science is busy, the reformation is yet going on; the future will give its own version.

CHAPTER III.

HISTORY OF THE MESSIAH-IDEAL.

The messianic idea and ideal in the bible, the Apocryphac, the Midrashim, the Talmud, Casuists, Moralists and the Qabbalah are simply the realization of a high degree of human perfection, goodness and happiness: "When God will pour out his spirit upon all the flesh, when young and old, freemen and slaves, will prophesy and have visions, and wonderful things happen in heaven and on earth" (Joel 3). Now that ideal is not a sentimentality, it is not a utopia; it contains a solid kernel of reality, a full and substantial truth. It means the slow, quiet, sure and constant development and amelioration of the human species through the education of the young, the mental, moral and spiritual experiences of the old, the efforts and work of all, slowly "*organized*" as moral instincts and born with the human race, presenting a scheme of a noble, busy and happy humane life; a life ethical and practical, permeated with knowledge and realizing practical goodness and happiness to such a degree as to cause selfishness and violence, folly and shortsighted wrong-doing slowly to disappear and make room for universal peace and justice, mutual good-will and contentment of all.(1)

BIBLE, HESIOD AND OVID ON THE GOLDEN AGE.

The messianic ideal has its counterpart in heathen antiquity. There it is called *the golden age, or the five races*. The ancient world fabled of a time when all men were innocent, happy and peaceful; when they harbored no guile, fraud or backthought; when everyone told the truth, the full truth, and was penetrated with

(1) See *Data of Ethics*, by Herbert Spencer.

but sincerity and good-will towards his neighbors; then the serpent did not sting, the tiger did not lacerate, and poison did not kill. But as the heathen world ever fabled of that state of innocence and kindliness, yet never saw it in reality; as it rather experienced the very reverse of *the golden age*, they explained it on the ground that in his childhood man was good and happy, that the longer he lived, the more he departed from that virtuous condition, until he arrived at a state of mutual warfare and over-reaching, bringing crime, disgrace and remorse to the strong, misfortune and tears to the weak. The great difference between these two conceptions is the following:

The Greek ideal of human perfection was located at the cradle of mankind. The biblical ideal is at the *end of days*. Such are Isaiah II and XI, and Micha IV. The Greek imagined man was born good and happy and is slowly deteriorating until, at last all would collapse in war and ruin. The bible states as science does: Man is bad and unfortunate, but slowly he is ameliorating and will once arrive at perfection and happiness. The Pentateuch remembers faintly both the versions: The heathen one in its pre-Mosaic, hoary traditions, and the prophetic one in its post-Sinaic developments. The golden-age version at the cradle of mankind is narrated in Gen. III: The legend of Paradise and the fall of Adam and Eve by disobedience. The narrator gives the allegory as current in antiquity, but does not insist upon its import; he gives it as the view of a vanquished philosophy.

The biblical races by Adam, Noah, Abraham, etc., may be at the bottom of Hesiod's five races. Slowly the Bible looms away from that view and adopts the other one, its antipode, viz: the messiah-idea. The substance of such teachings are the following: The *golden age* is not at the cradle of mankind, but at its goal in the far future; it is the aim of all development. The polytheistic God-idea induced mankind to the acceptance of the golden-age ideal. All begins well, but the further we are from the gods, the more we degenerate;

the older, the worse. When slowly monotheism took hold of the human mind, experience and contemplation arrived at the revelation of man's slow improvement, of gradual amelioration; this is the messianic ideal. Even so did the Bible first remember the *golden-age* ideal. But gradually, with advancing monotheism, Sacred Writ abandoned it and passed to the messianic idea. This biblical view is substantiated by our daily experience, by the teachings of history, and lastly by the evolution theory of our own times. Before entering upon the historical development of the messiah-ideal, let us see its opposite pole for its poetic beauty, in ancient versions of Hesiod and Ovid.

So narrates Hesiod or the author of *Works and Days*.⁽¹⁾: "First the Olympian gods made the golden race good, perfect and happy, men who lived from the spontaneous abundance of the earth, in ease and tranquility, like the gods themselves, without disease nor old age, and whose death was a gentle sleep. After death they became the guardians and terrestrial demons who watch over man, dispensing them wealth and taking account of their deeds, good and bad."⁽²⁾

These souls of the dead Golden race correspond thus to the angels of the Persian and Biblical religions, and to the Penates and Lares of the Greco-Roman mythology.

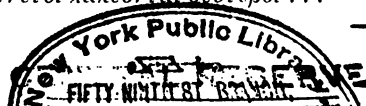
"Next the gods made the silver race, unlike and greatly inferior to the first in mind and body. The men of that race were reckless and mischievous to each other and disdainful of the gods . . . Zeus buried them in the earth. But they are still the blessed of the underworld."⁽³⁾

"Thirdly, Zeus made the brazen race, pugnacious and terrible . . . their arms, houses and implements were

(1) George Grote, *History of Greece*, p. 61—62.

(2) *Λυταρ επειδη τουτο γενος κατα γαια καλυψε, Τοι μεν δαιμονες εισι Διος μεγαλου δια βουλας Εστλοι, επιχθονοι, φυλακες θνητων ανδρποων, Οι ρα φυλαδσουσιν τε δικα και βχετλια εργα.* (Opp. Di. 120.)

(3) Opp. Di. 140.—*Λυταρ επει και τουτο γενος κατα γαια καλυψε, τοι επιχθονοι μακαρες θνετοι καλεονται δευτεροι . . .*



all of brass. Eternally fighting, they perished by each other's hands and, nameless, descended into Hades.⁽¹⁾

"Zeus now made a fourth race, far juster and better than the last preceding one. These were the heroes and demi-gods who fought at the sieges of Troy and of Thebes. But they soon became extinct; some perished in war, others were removed to the islands of the blessed, where they dwell in peace and comfort."⁽²⁾

"The fifth race is of iron, the one now extant. They are mischievous, dishonest, unjust, ungrateful, given to perjury, careless of kindred and gods, remorseless, doomed to continual guilt, cares and suffering, with a small infusion of good. The time will come when Zeus will put an end to that race. The poet wishes he were not among them."⁽³⁾

Thus twice had the gods created a good race, the first and the fourth, and each time failure came on, and man degenerated. As a faint echo thereof narrates the Mosaic Genesis about Adam and Eve residing in Paradise and living a thousand years. But degeneration came on with Cain and Abel. After the deluge, Noah started again a new race of longevity; gradually deterioration set in and men became short-lived and accursed as Ham, Kanaan, Sodom, etc. The Golden Age is in the past, the future is dreary and foreboding ill.

PYTHAGORAS ON THAT

Pythagoras complains of the degeneration and admires the preceding *golden age* in these terms:

"That ancient age to which we gave the name of the Golden one, was fortunate with its fruits of the trees and the herbs which earth produced. The mouth was not stained with blood; the birds moved in safety their wings in the air; the hare ran fearlessly in the fields;

(1) *Gens que virum truces et duro robore nato.*—Virgil *Aeneid* VIII, 315.

(2) Opp. Di. 157.—*Ανδρων Ηρωων Θεων Γενος οι Καλειονται . . . Ηεμι Θεοι προτερη γενεη κατ' απειρονα γαιαν.*

(3) *Αλλ' η προστε τανειν η επιτα γενεσται . . . Νυν γαρ γενος εστι σιδηρον . . .*—Opp. Di. 173.

nor did the little fishes, in their own credulity, be caught with the cruel hook. All was without ambush, fearing no artifice nor fraud, rejoicing in peace. But since man began to envy the food of the lions and to absorb bloody nourishment into his bowels, he opened the way to crime (1)

OID'S GOLDEN AGE.

Ovid narrates the following about our theme:

"The Golden age was the first. Without magistrates, without laws, man followed, by his own promptings, justice and virtue. Fear of punishment was yet unknown. As yet no threatening words were uttered by the laws engraved on metallic tablets (the Roman 12 tables). No prostrate crowd trembled in presence of the stern judge. Indeed there was no judge, yet the people lived in perfect safety. The pine tree, cut on the mountain, was not yet rolled down into the waves in order to steer to unknown regions; and mortal men knew no other shores than those which had seen them coming into existence. As yet the cities had no high walls, nor trenches deep. There were neither helmet nor sword, and without militia-men the tranquil nations enjoyed the happiness of peace. Mother earth, herself, without any compulsion, gave all willingly and freely, without ever being rudely disturbed by the plough or lacerated by the sharp edge of iron. Men, satisfied with the nourishment she offered them voluntarily, culled the fruit of the tree, the berries upon the mounts, the nuts and the apples and the grapes of the different trees and shrubs. Spring was eternal, and the mild zephyrs caressed with their sweet breath the

(1) *At vetus ille aetas, cui fecimus aurea nomen,
Foetibus arboreis, et, quas humus educat, herbis
Fortunata fuit, nec polluit ora cruore.
Tunc et aves tutae movere per aera pennas,
Et lepus impavidus mediis erravit in arvis.
Nec sua credulitas piscem suspenderat hamo.
Cuncta sine insidiis, nullamque timentia fraudem.
Plenaque paces erant. Postquam auctor
Victibus invidit . . . leonum, corporeasque dapes avidam demersit in
alvum . . . fecit iter sceleri . . .* (Ovid, *Metamorphosae* xv, 90.)

flowers just crept from their seed. The earth, without labor, covered itself with fruits, and the soil needed no rest to gild itself with heavy harvests. The rivers of nectar and of milk flowed freely everywhere, and the bark of trees, ever green, distilled a sweet and fragrant honey But when Jupiter had precipitated Saturn into the sombre Tartarus and taken hold of the world's empire, the golden age disappeared, to make room for an inferior universe, etc. . . ." The biblical narrator in Gen. 2 and 3 gives a soberer description of that once happy time. To him it is only an allegory and figure, leaving the poetic back-ground just as in Ovid; speaking of Paradise, innocence and love, until the serpent's wickedness and man's foolish disobedience brought about degeneration and toil, hate and death.

Now let us return to the messianic ideal. This scheme of a happy and virtuous, future, human existence the prophets base upon the firm rock and immovable foundation of the One Supreme Being, the God of righteousness and of reason, the Lord of all creation, the father of all mankind, the Teacher of one *moral order*, of one right and love and duty for all rational beings. Let us cull from the biblical and post-biblical, vast literature the ideas and views concerning our messiah-ideal. We have above alluded to such passages; we shall now give them verbatim.

MESSIAH IN THE PENTATEUCH AND PROPHETS.

The first instance of such an idea is in Gen. XII, 2 and 3: "God spoke to Abraham, I shall bless thee and give thee a great name, and through thee shall all the nations of the earth be blessed." This ideal is repeated in Gen. XXII, 18. "In thy seed shall all the peoples of the earth be blessed, because thou hast hearkened unto my voice." In both these passages we find the idea of universal happiness as the result of ethical goodness or the performing of duty, the voice of God.

In Gen. II, 8 and 10, we read in Jacob's blessing: "Judah, thy brethren shall do thee homage."⁽¹⁾—"Thy

hand shall be upon thy enemies' neck; thine is the veneration of thy kinsmen!—"Never shall the scepter depart from Judah, nor the lawgiver from among his descendants." The embodiment and realization of this blessing was for long centuries the apple of discord among Israel's twelve tribes, several of them grasping at the personal and worldly, not the ethical side of the ideal. It is already foreshadowed in that very same blessing. Reuben is bodily the first born, but irreverence made him lose the privilege. Levy is the priestly tribe, but hasty violence made him miss it. Judah is elaborately marked out as the incarnation of the ideal. But Joseph has the first claim; he, the bitterly wronged one, he gets the highest blessing and the wreathed coronet shall encircle his brow. He wishes it to descend upon his firstborn. But Jacob, crossing his hands, designates Ephraim, the younger of the two grandsons, as the embodiment of the tribal ideal. The entire last blessing of the patriarch is but a type and photograph of the later history of the growing Hebrew people. With Abraham it was a family ideal; with Jacob it became a tribal ideal; with the prophets, a national ideal and with the Christian era a humanitarian ideal. Crude times wished to fasten that messianic wreath upon a definite head and person, but no head could fit it and no person could for long suit it. Hence the national struggles and upheavals, revolutions and counter-revolutions. The tribe of Levy comes to the helm with Moses and Aaron. Dathan and Abiram, the descendants of Reuben allied to Korah, dispute in vain the price.

MESSIAH IN PROPHETS.

After Moses, Joshua, the Ephraimite, took hold of it. But Caleb, the Jehudite, asks for his share. To have peace, Samuel passes over both the rival tribes and invests Saul with sovereign power, not apprehending usurpation from his tribe, Benjamin, the weakest of all. But this small head upon a tall body cannot sustain that thorny, messianic crown. At once he is assailed by all,

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by his patrons and by his competitors, by Samuel with his phalanx of Levites, priests and prophets, and by David, heading the powerful tribe of Judah. The messianic wreath is split in twain. The Jehudites under David receive the temporal half, and the Levites the spiritual one. But this is not the messianic scope. That requires a man with head, heart and hand; a ruler and a priest at once. (Jes. xi). Hence new rebellions and disruptions and secessions, the kingdoms of Judah and that of Israel emerge from the split of the ideal.

But the ideal proved stronger than both the kingdoms. The pretenders changed. The dynasties changed, the capitals and the idols and the forms of worship changed, but the national ideal did not change. No, it becomes daily more purified, more positive, more lustrous in the consciousness of the people, and especially of its exponent and mouth piece, the Prophetic school. It slowly assumes the importance of a national aspiration. It is the people's ideal of government, of individual happiness, perfection, and of a noble national life; not an existence for sensuality, ambition, selfishness and conquest, but for solidarity, mutual good-will and righteousness, a social scheme derived from the God of righteousness. It was the Hebrew people's ideal of human happiness. It is now universally the people's ideal of perfect government. It is man's eternal ideal, deeply seated in the folds of his moral and gregarious nature, and hence it will not die, whatever the obstacles in its way. That ideal we find positively formulated in Micha. Behold, what a flood of noble poetry is encircling the great historical reality! It is the divine aspiration of the human race, the result of all history, all civilization, all progress, all religion. It is deeply imbedded in the human essence, as the result of the slow evolution of thousands of years, of long ages and generations of human education and experiences. It reads thus: "And it will be at the end of times—in the far off future, not the Greek past of the Golden Age—when the mount of the house of Yahveh will be established on the summit of the mounts. And thereto

will stream all the nations, saying: Let us rise to the mount of the Supreme Being, that he should teach us in his methods and that we learn to walk in his paths for the true doctrine comes from Zion and the word of Yahveh from Jerusalem. For he will arbitrate between nations; he will break their war-instruments into implements of husbandry. No longer shall people raise the sword against people, nor learn the art of war. But everyone shall dwell under his vine and under his fig-tree, with none to make him afraid of, for the mouth of the Lord of the universe has commanded." (Micha iv, 1-5.) Thus far Micha simply gives expression to the universal aspirations of his people. What he further says is his own; his application of the universal to the special of his time, his circumstances and his personality.

The very same national ideal is given in the very identical words by Isaiah ii, 2-5. He, too, quotes it, as the text to his religious harangue. He, as Micha, expounds and applies it to his own special circumstances, pointing out to his hearers the vast distance there is between the national aspiration and the actual wretched reality, what they lay claim to and what they really do.

Closely looking at that ideal, it designates as yet no person, no human bearer of the messianic scheme. God himself is as yet its bearer and realizer. But slowly it receives a human substratum, Isaiah xi, depicts a personality, a man who will be the agent of that historic phase; it reads: There shall sprout forth a shoot from the stem of Jesse, upon whom will rest the spirit of Yahveh, the spirit of wisdom and understanding, of counsel and strength, of the knowledge and the fear of God. He will not judge according to appearance, nor will he according to hearsay. He will govern in righteousness the poor, and judge with equity the humble of the earth. He will smite the mighty (אֲרִיזוֹת עִירִיזוֹת) with the rod of his mouth, and the wicked with the breath of his lips." "Justice will be the girdle of his loins. Then

the wolf and the lamb will dwell together; the leopard and the kid crouch beside one another; the cow and the bear will graze together; the lion eat straw alike with the ox; and the young child play with the snake; they will not hurt nor harm each other, for full will be the earth with the knowledge of Yahveh, as the waters cover the abyss. And on that day will the root of Jesse rise as the banner of nations—for him will nations inquire and his rest will be in glory.” (Isaiah XI, 1).

Isaiah here brings out the national hope and ideal in all its gorgeous colors, with all the halo of poetry and of reality, of fiction and of truth, necessary to cheer and encourage the drooping spirits of his people, hemmed in between the stronger Israel, the powerful Egypt and the all-powerful Assyria. He is poetic and enthusiastic; he is not yet mystic; his messiah is not miraculous as yet. In the same leading traits, though with more pomp and martial drapery, do we find this popular ideal in Sacharia IX, 9-12: “Rejoice exceedingly, daughter of Zion, shout, maiden of Jerusalem. Behold thy king is coming, righteous and victorious, poor and riding on an ass. For I shall annihilate chariot and war-horse and martial bow; he will speak peace to the nations, and his dominion will be from ocean to ocean, to the ends of the world. On account of the blood of thy covenant have I freed thy prisoners from cruel prison den. Return to Zion, ⁽¹⁾ O ye captives ever hopeful, even so be now a twice happy messenger sent to thee; for Judah is my bow, sharply spanned is Ephraim. I marshalled thy sons, O Zion, arrayed against thine, O Yawan, and have rendered thee invincible as hero's spear. Yahveh hovers over them. His arrows shoot like lightning. The Lord blows his horn and strides in the cyclone of the South. Yahveh Zebaoth screens them He rescues them, his people, his *flock!* (Sach. IX, 9-17.) — On that same theme we read the magnificent passage in Joel III: “And thereafter I shall pour out my spirit upon all flesh. And all shall be wrapped in enthusiasm, your sons and daughters, and

Read in place of ליציון = לכצרון (1)

your old and young ones; even your slaves shall prophesy and have visions, upon whom shall descend my spirit. Wonderful things will take place, prodigious, fiery and bloody signs shall appear in heaven and on earth. The sun will turn to darkness and the moon to a bloody orb previous to the arrival of the day of God, the magnificent and the awful one. And it will come to pass that whosoever shall call on the name of God, he shall escape, for on Mount Zion and in Jerusalem there will be salvation. (Joel III, 1-5).—Amos v, alluding to that theme, represents it as a universal upheaval and a supreme judgment, dire to wickedness: “Woe to you that long for the *day of God*. What for to you that day? The *day of God* to you is darkness and no light. As one, fleeing from before the lion, meets the bear, and hiding in the house, is bitten by the snake.” Over-leaping the interval between now and that *day of God*, in his near by, prophetic vista bringing together the far-away future with his own present, he confronts and compares them, and finding his own age wanting, he exclaims: “I hate ye, I loathe your festive days. I cannot bear your pompous assemblies, and when ye bring me burnt and meat offerings, I am not pleased with them, and your ⁽¹⁾ *perfect hecatombas* I despise. Away, away with your noisy songs; I listen not to your melodies and violins. Have you offered me sacrifices in the wilderness for forty long years? You carry in procession the pompous canopies of your Sikkuth-idol and the images of your Khioun, your self-made gods. Away with that! But let justice freely flow and righteousness reign as a mighty stream.” (Amos v, 18-27). Amos appears to have lived in stormy, lawless times, full of civil war violence and idolatry. They were reflected in his visions, stormy, roaring and foaming as the waves of a mountain river rolling in a narrow, stony bed. Yet the prophetic optimism did not desert him. He closes his harangues with hopefulness and serenity (IX, 13): “Behold, days will come when ploughman and reaper,

(1) שלם מריאים is evidently the Homeric “perfect hecatombas.”

he that treads the grapes and he that soweth the seed, shall meet each other, when the hills will flow and mountains trickle with sweetness. And I shall bring back the captivity of my people and they shall build ruined cities and inhabit them And I will plant them again in their land and they shall nevermore be torn away therefrom." We see that the stormy times he lived in obscured and shrank his vision. The national ideal is limited to his own country and people. His leaden wings, freighted with the burden of his time, cannot reach the ethereal height of his compeers.

In Isaiah XI and Sacharia IX the messianic ideal begins to concrete and to condense into a human personality. It is a Davidian prince, armed with the shield of Yahveh and inspired with his spirit, who will fight the battles of the people; the people, slowly merging into mankind, warring, in order to right its own wrongs, but with universal peace, justice and good will as the final goal. Here we see the messianic idea made up of three components, Yahveh, his holy spirit and the human instrument of salvation; the three elements were later condensed into the tri-un conception of Christian dogmatism. Here, too, we see it in a universal garb, embodying the hope of Israel, but Israel identified with mankind, the sweetest kernel of the messiah ideal.

TALMUD AND MAIMONIDES ON IT.

This is the tenor of the Messiah-conception by sober, orthodox Israel. It is resumed in Maimonides *Yad. Treatise Judges, Kings, Chapter XI*: "The king messiah will rise and re-establish the kingdom of David to its pristine dominion. He will build the holy temple, gather the exiles of Israel, and things will be re-established as in by-gone days; sacrifices will be offered; *Release* years and *Fubilees* enacted again, just as mentioned in the Thora And whosoever believes that not, he denies not alone the prophets, but the Thora and Moses, our teacher, too for all that is written in the Thora and the prophets. . . ."

(*Ibid.* 3): "It shall not occur to you that the king messiah must perform miracles and change the laws of

nature, or give life to the dead, etc. That is not so, for Rabbi Akiba, who was one of the great Mishna teachers, was an ardent partisan and adherent of Ben-Kosibah, the king (120 P. C.) affirming the latter one to be the king messiah; he and all the sages of his generation thought him such, until he was killed for his sins, and when he was killed, they recognized that he was not the messiah. Yet never did the sages ask of him (Ben-Kosibah) any sign or miracle. The fact is that the Thora, as it is now, is for ever and ever, of which there is nothing to be added nor diminished. The future Davidian king will study and uphold the Thora, the written and the oral one, and if he will be successful and rebuild the Temple, gather the exiles of Israel and induce the entire world to the worship of the One God, he is the messiah."

(Ibid. XII, 1): "Nobody should think that in the messianic age the laws of nature would be changed or a new creation enacted. No! Nature's laws will continue. As to what Isaiah mentions about "the wolf and the lamb, the leopard and the kid," etc., that is but a figure of speech, meaning that Israel will dwell together, at peace with even the wicked of the heathens, who are compared to wolves and leopards. For all will be converted to the true faith and none any longer use violence, nor do harm."

(Ibid. XII, 2): "The sages have declared there is no other difference between the world as it is now and that in the messianic days, but Israel's subjection.⁽¹⁾ Judging by the plain sense of the prophets, it appears, that previous to these days there will take place the wars of *Gog* and *Magog*, and that, preceding to that, a prophet will arise to prepare Israel, not to change the religious laws, but to bring peace to the world. Some of the sages claim that preceding the advent of the messiah, Alijah would come But no one can tell about such things, for the prophets are not explicit on it, nor have the sages any traditions thereon. They but guess and speculate upon the sacred verses, and differ in their

(1) שיעבוד מלכות

opinions. Anyhow are such things no principle of faith; and it is best not to brood much in *Haggada and Midrashim* over these matters, and not make them too important, for they lead to no good. Nobody should speculate concerning the Messiah's advent⁽¹⁾; but in general be hopeful and believe in these things.

(Ibid. XII, 4): The sages and the prophets have longed for the messianic days, not in order to domineer, nor to oppress the Gentiles, nor from personal ambition, and less so for physical enjoyment and self-gratification; but that they may have the quiet and the leisure for Thora and knowledge, live without oppression and disturbance, and attain at eternal bliss; for in those days there will be neither famine nor war, no jealousy nor envy, for happiness and joy will greatly abound and the chief concern of the world will be to know God, as much as man can attain at; as it is written, Isaiah XI: "For full will be the earth with the knowledge of God, as the waters are covering the abyss."—

THE CHIEF-RABBI'S VIEW.

It is this view of sober, realistic, conservative Judaism that the news, some time ago, reported as coming from the mouth of the present Chief-Rabbi of England, Dr. H. Adler, which may interest the reader. (Interview in Winter 1894):

"*Christian Literature and Review of the Churches*" has an account of an interview with Dr. Adler, of London, the Chief-Rabbi and head of the Jewish community in the British Empire. The Rabbi was asked: "What is the present belief of the Jews as to the Messiah?" To which he replied: "We hold that the Messiah has not yet appeared; that the Messiah foretold in the Scriptures is not to be a divine being, because we hold strongly to the belief in one God; but that he is to be a gifted man, a man who is consecrated with the gift of prophecy. We hold that the Messiah has not yet come,

(1) לא יחשוב הקצין

because the prophecies in connection with him in Isaiah and the other prophets have not yet been fulfilled. Universal peace does not prevail. Nor has the ingathering of Israel as yet taken place, which is distinctly taught as an accompaniment of his appearance. You must remember the wonderful pathos that gathers around our history. We look to the past, and we think it glorious in our successes, and sad in its teachings on our sins and errors. But we look to the future as containing the golden age, the true fruition of Israel's mission. It was from us you got your idea of a millennium. Bagnage says that the theory of a millennium was propounded with the purpose of inducing Jews to embrace Christianity. Our messianic ideal is that of a lofty prophet. By him all nations will come to the knowledge of the unity of God. Our land will be restored to us. The whole of Palestine will be a temple for the whole earth. As to when it will be, we do not pretend to know."

MYSTICISM AND THE WAR-MESSIAH.

We have seen the practical and realistic phases of the messianic ideal, as it dawned in the prophetic mind. It simply means a great, strong and good national leader, who would free and gather the scattered exiles of the Hebrew tribes from all the quarters of the then known world, re-conquer Judaea, restore the national religion, cult and polity, protect them against their enemies and secure to them the enjoyment of peace and national existence. The ideal part superadded was, that this boon would be extended to all mankind, all are to live under the aegis of the one God, in mutual good-will and righteousness; that polytheism and idolatrous, immoral practices would disappear, and that the one, universal, moral law and universal peace would reign supreme. This was the ideal of the Hebrew nation at the beginning of the consolidation of the second Jewish empire.

But this national, practical ideal made very slow progress. At times even it seemed to lose ground. The Hasmonean princes were heroes and conquerors, but

they never succeeded in freeing and gathering the Ten Lost Tribes of the Israelitish kingdom, scattered all over Asia. They had assumed the title of king, though they were not of the house of David. That house alone, in the nation's fancy, was destined to fulfill the great programme of redemption. Nay, these Hasmonean princes soon degenerated and, priests though they were, began to be very worldly. They mostly belonged to the Sadducean party, a stationary politico-religious sect, entirely conservative, bent upon the preservation of country and nation, *headed by their own caste and dynasty*, nothing beyond that. Whilst the masses began to teem with a new spirit. Neglecting the political sides and fully engrossed by the ethical aspects of the world, they aspired at the collapse of polytheism and gaining over the world to monotheism. These diverse views concerning the national policy and aspirations, called forth a party at once religious and political, the *Chassidai*, the pious, at first in contra-distinction with the Hellenists, or the party of slow amalgamation with Greek mode of life, but also in silent antagonism with the Hasmoneans and the Sadduceans, who aimed only at a political and social conservatism, and who would never realize the new and bold ideals of the *Chassidai*, the inner group, the leaven of the Pharisees. The national aspirations for freeing and re-incorporating the lost *Ten Tribes*, apparently impelled the Hasmonean princes to constant wars. These aspirations had made the Judaeans, originally and essentially a pacific and unwarlike people, a nation of warriors. It began to play a leading part in Asian politics. But the nation was numerically too small long to bear the drainage of constant war. The Hasmoneans therefore began to press conquered neighboring peoples into Judaism. But conquest is a doubtful means of conversion. With all heroism and conversionism they could not conquer Asia; and nothing less was necessary in order to free and annex the scattered *ten tribes*. But even the *status quo* they could not hold since the appearance of Rome on the Asian scene.

The Chassidai chafed under the impotent rule of the usurpers. They sighed for the Davidian leader, who alone could carry out the entire national programme. Henceforward the messianic idea became foremost in the national mind. The Chassidaic party embraced both, the intellect and the heart of the nation. They slowly assumed the name of Pharisees, those of tradition, the Separatists, levitically pure ones.⁽¹⁾ To that party belonged the vast majority of the nation. The leading teachers, state-officers and the Sanhedrin, the supreme state-council, were mostly from their ranks; the party of tradition and development, in opposition to the Sadducees, or the conservative party. But as the Gulf-stream, though merged, is distinguishable in the Atlantic, so were the Chassidai among the Pharisees. They produced the two, small, but powerful sections, each destined to grandly influence the nation: The one is the ideal, mystic, ethereal, Essenian sect, wholly given to peace, virtue and holiness, of whom much has been spoken in these pages; the other is the *Kanaim*, or *Zelots*, the patriots, the *Independents* or *Roundheads* of the second century before Christ. That was the party of action, of initiative, of freedom; a small, but powerful fraternity, aiming at carrying out the full, national programme, at disruption from Rome, at trying and staking everything for the re-establishment of independence, at any risk and cost.

Dissatisfied with the Hasmoncans, the Herodians and the Romans, that section formed slowly the party of action, of revolution, of overthrowing Hasmoncans, Herodians and Caesars, and bringing to power the Davidian king, the war-messiah ready to come, whenever the nation was prepared to receive him. Of course, with natural, human, political means they could not bring that about. Hence their messiah was the mystic war-messiah. He alone could realize the national ideal of a united Israel, as under David. He alone could give the death-blow to polytheism; he alone could make monotheism the law of mankind. Thus the national redemption and the universal redemption became iden-

(1) Perhaps, too, Persians.

tified with the bold, mystical and yet practical party of the Chassidai—Zelots, men of exalted piety and men of solid, daring deeds. (אנשי כעשה וחכמים)

A proud and grand phalanx of warriors were these Zealots, Chassidai or Kanaim! The world has but rarely seen such a generation of spiritual and bodily giants. Only great religious and national upheavals produce such specimens of humanity. They were men of vast cosmopolitan thought, of great prophetic hearts, ideals, sympathies and aspirations; of stout, iron, self-sacrificing hands, Judaeans, yet citizens of the world; the precursors of the French Red-republicans of the eighteenth century; with hundreds of Marats, Robespierres, Dantons, Camille Desmoulins, Verniaux, etc.; unfortunately without a Napoleon—except their dreamed-of messiah-ideal. Such were these men, with fiery zeal for the great, national cause; fully identified with the cause of mankind. In them flamed the fire-soul of Samuel and Elijah, of Ezra and Nehemia. It was that same party that had fought and vanquished the Syrians and Hellenists under Antiochus Epiphanes, those led by Mathatias and by Maccabeus; that party continued now their ancient policy against the degenerated Hasmoneans, the slavish Herodians and the brutal Caesarians. That party struggled against Vespasian, Titus and Hadrian. They spilled their streams of blue blood, patriotic and humanitarian blood, centuries after the destruction of their beloved Judaea, in Asia, Africa and Europe, in all the habitable quarters of the globe. No doubt, some of these Zealots, as Essens, Ebionites and Jew-Christians, later, helped to overturn polytheism and rear up on its ruins the vast realms of emerging Christendom. As the Mexican Gulf-stream, we may follow these blue waves of the Zealots, for long centuries, to Arabia, Assyria, Babylonia, Parthia, North-Africa, Spain, Italy, etc., until lost to our view in the ocean of nations,—never lost to mankind. Never! for these *Kanaim* or Zealots have left a brilliant bodily and spiritual descendency. Their descendants battled heroically in the seventh Century against Mohammed; against the Caesars of the East

and the West ; down to the French Huguenots fighting the Valois. William of Orange and his Hollanders persisting against Philipp II ; Gustavus Adolphus and his Swedes struggling for freedom of conscience ; Oliver Cromwell and his Roundheads against the Stuarts ; the French Republicans against the Coalitions ; the American colonies for this world-asylum of political equality— all these are but waves, but later editions and new reproductions of the old Chassidai, the heroic bands of Mathathias Hesmonoy, descendants, in spirit or in body, of that phalanx of fierce, self-sacrificing and all-sacrificing Zealotic *Kanaim*, those bitter, tenacious foes and victims of the Romans, the far-famed, misunderstood and much abused, heroic, Zealotic Chassidai, described and maligning by the Romans and Josephus, as bandits and *Sicari* ; whilst they were in reality champions of every thing noble and grand in human nature, attempted under the auspices of the Messiah-Ideal.

THE APOCRYPHAE.

The exaggerated, effervescent, supernatural, messianic hopes began to permeate the Hebrew people with the epoch of the Syrian wars, Antiochus Epiphanes, and the Hasmoneans, about 170 A. C. The Hebrew nation in Judaea, counting at the utmost by hundreds of thousands, and occupying but a small territory around Jerusalem, slowly summoned up the magnanimous courage of going to deadly war with the largest kingdom then extant, the Graeco-Syrian Empire. It conceived that idea in order to save its national, religious, social and ethical identity ; an identity with which was bound up the ethical and social life of later civilized mankind. Running such fearful odds, being on the imminent brink of ruin, for a period of no less than twenty-eight years engaged in a bloody war of the most tremendous risks and alternations ; straining every nerve to remain true to its historic mission, to its prophetic principles, staking everything for its unparalleled, heroic resolve to be free, having given up for that idea its flourishing cities, farms, homes and comforts, and gath-

ering into the caves, mounts and natural fastnesses of the country, as a last resort, the nation needed great stimulating, enthusiastic hopes, powerful engines of force and perseverance to keep up for twenty-eight long years its fervor and courage against the odds of so dangerous an undertaking, such continuous deprivations and imminent ruin. The great source now of such hopes and courage was its national *messianic ideal*. That ideal was heroic and bold enough, when brought out by its prophets during its first and the begin of its second national existence. Whilst now, under the stress of the Syrian difficulties, it was strained even higher and loftier, to such a pitch, that it became supernatural, miraculous, mystic. The situation was so desperate, that a simple Davidian prince, a mortal hero, could no longer inspire confidence; even a King David or Hezekiah could no longer electrify the masses and give them the assurance of victory against such chances. The messiah now had therefore to be a supernatural Davidian, armed with the lightning and assisted by the hosts of heaven, riding on the clouds, familiar with the realms of the Deity, hidden behind the Throne, a favorite, a Son of God. Such a man only could successfully cope with the situation, and such became the messianic ideal of that epoch.

DANIEL.

The youngest book of the Canon, *Daniel*, to all appearance written by one of the Chassadaic sect, brought out that mystic, messianic ideal. The whole book is the lofty pedestal of that new personage, the grand, ethereal tableau, with the political savior as its central figure, with all its imagery and gorgeous Eastern splendors, the adequate background and lustrous horizon to that hoary and supernatural hero: "I saw in the visions of night, and behold, with the clouds of heaven came down as a likeness of the son of man. He stepped forward to the Ancient of days . . . To him was given dominion, magnificence and rule . . . And all the peoples, nations and tongues did homage unto him. His empire is an

eternal empire and his realm shall never cease." (Daniel vii, 13.)—With great martial pomp and religious enthusiasm the book gives a shadowy image of the wars against the Syrians; their discomfiture, the erection of the kingdom of heaven, its eternal rule and the dominion of the people of the saints, viz: the Chassidai.

BEN SIRACH.

At about the same time another book made its appearance, issued for the same purpose, to fire on the nation in its formidable struggle, issued from the same group, the Chassidaic party, and in the same spirit, messianic enthusiasm, though not so mystic, and more of the prophetic type. That apocryphal book announces the advent of the kingdom of God in the following apostrophe (Sirach xxxiii): "Have pity on us, O God, Master of the universe. Send thy terrors upon the barbarians, that they may recognize that thou alone art God. Pour out thy wrath over the enemy; hasten the era of our salvation. Shatter the enemy and gather the tribes of Jacob."—(Ibid. xxxiii): "Try not to gain the Deity with bribes of sacrifices. He is not partial to the high-born, but listens to the prayers of the oppressed, the orphan and the widow; for God is a righteous Judge."—It further announces the advent of Elias and the re-establishment of the Davidian throne. (Addenda to the Vulgate 36): "Gather in the tribes of Jacob. Let them again be thy inheritance, as in former days. Have pity on thy people, Israel, thy first born. Have mercy on Jerusalem. Let thy prophecies be fulfilled," etc. Here we find less of mysticism, but the same fervor and hopefulness characterizing any great national upheaval.

HENOCH.

The *Book of Henoah*, about the same Syrian epoch, is more mystic, and strikes up the same key-note as the Book of Daniel, and even more so. There the Messiah is described as primordial, whose name antecedes all creation. (Henoah XLVIII, 2, 6, 7.)—As in Daniel, so

here does the messiah dwell with the Ancient of Days. He sits on the throne of God. (Henoah LV, 4—69.)—He is worshipped by all and rules all, as in Daniel. (Henoah LXII, 2; LXIX, 29.)—His ethical attributes are as described as by the prophets. Moreover does he know all things hidden. (XLIX, 3.)—He will judge the fallen spirits. (LV, 4.)—His names are: Son of man, the chosen one, just one, anointed, son of woman, and son of Adam. The day of judgment is mentioned; so are hell-punishment and eternal beatitude. (XC, 20—27; LVIII, 3, etc.)—All nations will worship Yahveh. (X, 10.) A thousandfold agricultural produce will bless the earth; a new Jerusalem and temple are to come down from heaven; and a new Palestine, too, is to bless the world. (XXXVI, 39.)—Universal resurrection from the grave will follow and the last judgment. (LX, 1—5.)—Henoah (XCI, 10, XCII, 3,) claims that such resurrection will take place solely for the just. Time is divided into seventy epochs, following the seventy years of exile announced by Jeremiah. And at the end of time the Great Judgment will unfold before mankind; the wicked will be annihilated and the kingdom of heaven and beatitude established. (Henoah XC.)—Most of the above things are to be found in Talmud and Midrashim, following Parseeism, as quoted later in these pages.

ESDRAS.

The fourth Esdras Book, dating probably not from the Syrian epoch, but from the later Roman one, gives extensive information concerning the messiah who, there, as in the above cited books, is supernatural. He is hidden by God, in the higher Paradise, in company with Henoah, (the post-Adamic patriarch,) Moses and Elias, waiting for the time of his advent. He rises from the ocean and hovers in the clouds; all falls down before him; all fight him; flames break forth from his mouth; his tongue spits fire, all melts as wax in his presence; he vanquishes with the breath of his mouth; all the peace loving gather around him; he rises on the Mount of Zion, proves himself there as the Son of God,

atias: "David has received the throne in all eternity."

The Book Baruch, Chapter IV, 5, mentions the future return of the exiles, the punishment of their foes and the happy days following.—The Book Tobi, Chapters XIII and XIV, says: "He shall gather us from among all the nations. Many peoples shall come with offerings to the Master of the universe, and Jerusalem will be rebuilt of precious stones." The Book Judith, Chapter XVI, 1, mentions the day of judgment against the heathens.

SIBYLL'S AND SOLOMON'S PSALTER, ETC.

The book or the fragments of the Alexandrian *Sibylls* or prophetesses appear to be a compilation from Jewish and Christian writers, and bear the traces of both the modes of thought concerning the messiah-ideal, the historical and the mystical one.

With the advent of the Caesars and the Herodians, the destruction of the revered Hasmonean house, the iron rule of Rome and the imminent conflict with that rule, the messianic fervor arrived at its boiling point. There, as during the Syrian wars, that ideal culminated in the highest degree of supernaturalism. The *Psalter of Solomon*, Chapters XVII and XVIII, one of the Apocryphae, too, depicts the messiah in such colors. He is called sinless, mighty one, holy ghost, anointed, divine teacher, who shall free Israel from pagan pollution, gather them in Palestine, etc. He is the blessed one, the teacher of righteousness, whose words are more precious than gold.

The solemn prayer of eighteen benedictions,⁽¹⁾ assumed as coming down from the Great Synod, and as yet extant in the synagogal prayerbook, contains also its version of the messiah. That prayer is, in its beginning and closing passages, very ancient, much more

Ἐξελεμβεται ανδροπος εκ τον σπερματος αυτου, και κυριευσει εν-
νοων πολλων, και υψωθησεται η Γου βαβιλεια . . .

IV M. 24, 17.— וקרקר כל בני שת. . . ררר כוכב מיעקב וקם שבת מושראל . . .

Septuaginta.—Ἰνατελει αστρον εξ Ιακοβ, αναστησεται ανδροπος εκ Ισ-
ραελ, και προνομεισει παντας υιοις σηδ . . . (Sibyll's and Solomon's Psalter.)

(1) שכונה ישרה

so than the Maccabean period, and was, no doubt, recited in the synagogue upon Mount Moriah, side by side with the sacrificial services in that temple, whilst the middling pieces belong to later, various dates.

The pieces: "And to Jerusalem thou shalt return in mercy;" "Thy sprout David let quickly rise;" "Be pleased, O God, with the prayers of thy people,"⁽¹⁾ give expression to that pathetic aspiration in enthusiastic, yet not mystical terms. The gathering of all Israel in Judaea, the restoration of Jerusalem and the temple-service, and the establishment of the throne of David. This is to be done, not by a divine man, but by the spontaneous initiative of God, yet without any supernaturalism. Other passages of the same prayer belong, apparently, to later phases of history.

PHILO.

Philo, who lived half a century before the destruction of Jerusalem, speaks of that national hope in the same sense, in his comments to III M. xxvi, and V M. xxviii. He mentions Israel's redemption, the messiah and his empire in the following way: "After having expiated their sins, God will be merciful to them. Simultaneously, as upon a signal, will they be redeemed on one and the same day, and gather from all the ends of the world. Their unanimous return to righteousness will inspire their masters with respect. They will not dare to domineer over those who are far superior to them. Then scattered Israel will rise and gather from all the corners and regions of the earth, led by a power more divine than human, a power invisible to others, but visible to them, so they will re-enter their country and rebuild their ruined cities," etc.

Here we find, no doubt, a mystical view, but soberly and rationally rendered, a conciliation of mysticism and rationalism, as becoming that Neo-Platonist.

Concerning the messiah, Philo says: "A man will appear who, as leader and ruler of Israel, will conquer

(1) ולירושלים . . . את צמח דוד . . . רצה

many great peoples with the assistance of God, viz: by force of body and of soul. All his victories will be bloodless, for they will be gained by the powers of fear, shame and kindness,"—apparently as Isaiah xi. The passage of IV M. xxiv, 6, he reads as the Septuaginta: "A *man* will rise from among Israel, who will rule over all mankind." As to the messianic epoch, it is one of peace among the nations, cessation of brutal passions, of pain, want, etc. (See his commentary of Pentateuch 924, etc.)

Thus have we seen that the youngest book of the Canon, *Daniel*, first ushered in the mystic messiah. The Apocryphae, Book of *Henoch*, that called *IV Esdras*, frequent passages in the larger and smaller Midrashim and the *Targumim* or Aramaic translators of the bible, paraphrased mystically those prophetic passages alluding to the messianic ideal. Slowly both the Talmuds, the Jerusalem and Babylonian ones, themselves teemed with such mystic views. Of course the later Qabalah, their echo, is full of that hoary personality. In mysticism, the messiah is more than a Davidian king; he is a supernatural being, born before creation—a *quasi* demiurg, himself, hidden behind the throne of God, to be worshipped by all, and reign over all, in all eternity. He is spoken of as the redeemer from sin, as descending into hell and vanquishing Satan, as the only begotten Son of God. But he is not God himself; there is no divine incarnation; no identification; mind and matter are yet held asunder. Trinity is a later, Gentile development, a Greek mode.

CHAPTER IV.

MESSIAH IN THE SYRIAN AND THE ROMAN EPOCHS.

In the preceding pages we have sketched the rise of the messianic ideal. It began with the dawn of Israel; a family, a tribe, a people, a universal democracy; with an ideal conception of man, universe and God, a hu-

manitarian world-conception (*Weltanschauung*) with the aspiration, real and sincere, to become a "kingdom of priests and holy people," for "God being holy, man shall be holy;" to "love one's neighbor as one's own self," "not to hate the enemy, for the enemy, too, is a brother." Such a people, so ideally stringed, could not but feel the discrepancy between that noble view and the reality: Man, as he is, a selfish being, a beast of prey by origin. To bridge over this gulf, it conceived⁽¹⁾ the hereafter, the future; it conceived the idea of progress, and its climax, the kingdom of heaven, and of righteousness⁽²⁾—*and that is the messianic ideal*. It is an ideal according to time, but the truest reality from a higher standpoint, from the clear bird's-eye view of history; it is the most substantial fact, for it lies serenely and safely in the moral and physical nature of man. It is securely imbedded in the economy of the entire universe. The prophetic messiah-idea is identical with Darwin's evolution-idea, with Max Mueller's "historical growth." What the prophets guessed ethically, Darwin did physically. It is ever busy in the world-workshop, where divine hands are elaborating the substantiation of bodies and minds.

A second stage of that messianic ideal is the Syrian epoch, the Maccabean upheaval against Greek, political despotism and ethical corruption. Above we have traced the steps to that stage, from the lofty, prophetic conception of the liberating, human Davidian, to the divine warrior and yet prince of peace, as evolved by the mystic, half-supernatural Essene school, the divine Davidian. The Maccabean insurrection being freighted with tremendous chances, a natural messiah, or warrior-king, was not deemed sufficient. A supernatural one had to take the lead. But now came a third phase in Judæan history, and corresponding to that went a third unfolding in the messiah-ideal. The bearer thereof had to be, both, heroic and superhuman, a man of deed and of holiness, a hero and a saint. That historic phase is

(1) With the Parsees and Egyptians.

(2) מלכות שמים

the advent of Roman influence in the destinies of the world at large, and of Judaea in particular. Indeed, had the Syrian war aroused Israel from its supine, doubtful and retired existence, the Roman epoch did it infinitely more; from 60 A. C. to 70, yea, to 120 P. C., from Pompejus to Hadrian and Bar Kosiba, that was one great, bloody contest between Rome and Jerusalem. The Judæan people was moved to its very foundations. Everything dear and holy to it had been desecrated and trampled under foot, or ruthlessly and wantonly taken away. Its political independence, the fruit of its twenty-eight year's-long self-sacrifice, had vanished. The religious freedom was daily curtailed. The purity of the office of high-priesthood, the jewel of the nation, was shamefully tampered with. The Synhedrion, the great, national Senate, claiming its authority from the very founder of the nation, Moses, was at the mercy of Herod, a crowned Roman slave, an alien, an adventurer, a satellite and sycophant of the Caesars. The once beloved Hasmonean house, the successors of Mathatias and Maccabeus, were slowly and cruelly extirpated by open, legal murder, or by secret assassination. One gallant king of that family had been crucified, as shortly after Jesus was. Another king was degraded and placed under the tutelage of the Edumian Antipater, a mere adventurer and Roman creature. The crowned assassin, Herod, his son, an astute bully, murdered one by one the remaining members of that illustrious house, sparing neither age nor sex, youth nor grace. His own father-in-law, the weak, but venerable Hyrkanos, his mother-in-law, the tragic Salome, his wife, the noble Marianne, his two sons by her, all the remnants of that illustrious Hasmonean dynasty, all he murdered and took hold, under the auspices of the Roman procurators, of the Judæan throne, he, the stranger, the Edumian, the hereditary foe of the nation. Cruel despotism, aristocratic epicurianism, religious indifference and moral decrepitude undermined the nation. The aristocracy, lay and priestly, had to go on their knees to Rome for their "*education*," and bring home her

frivolity and worthlessness. By Rome's arts in peace and war, the better princes were destroyed, the magnates corrupted, the masses insulted and impoverished, the high-priesthood sold to the highest bidder or to sycophants . . . Such were the ruled and such the rulers. The nation was profoundly shaken and aroused to her very basis. She felt, as Samson did, in the bonds of the hated and despised Philistines. But as he, she felt a tremendous force, a growing spiritual power at her command. The Gentile world were turning their eyes towards Jerusalem, her God-idea, her ethics, her family-purity, her wise government, her love of freedom, her respect for law and her urbanity. The synagogal-worship, the Sabbath, the holy seasons, etc., began to find imitation at Antiochia, Alexandria, Corinth, Rome, etc. Judaea felt the world ripe for her social and ethical civilization. But Rome kept her and the world in bondage. The Herodian rule meant that the spiritual master was kept in bondage to the political master, and the cry of revolution rang throughout the land.

CHASSIDAI AND ZEALOTS.

The Essenes, the pious, the peaceful, the contemplative, the unwarlike Essenes, could not succeed with their congenial peace-messiah. Jesus had come a century too early. He obtained no hearing. His kingdom of heaven, with the peace and good-will doctrine, were brutally hushed by the shouts and din and war-drum of the Roman arms. The Judaeans wanted freedom and nationality to be a reality, not ideality. They wanted a heroic leader for war, not a peace-preacher. The *Kanaim*, the Zealots, another sub-division of the mystic *Chassidai*, gained the national ear. They were men of enthusiasm and of deed, of arms and of self-sacrifice. That party sent out⁽¹⁾ from its ranks, successively, several messiahs. They aroused the Judaeans with shouts of: "Down with Rome, down with Herod! God and Law are masters, nationality, independence and

(1) Judah and his father, Ezekia, Tholomon, Eleaser, Alexander, Simon, etc.

country. Nothing to Caesar, all to God and right! To arms, Israel!" The idea of subjugating Rome by *Zion's doctrine*, had not yet ripened. That was the fourth stage in the millennial messianic ideal. Only after millions of enthusiasts and patriots arraigned against Vespasian and Titus had succumbed, only after the heroic Bar-Cochba or Kosiba had struggled in vain and perished, only then the dead Jesus and Paul re-occurred to the broken nation. The policy of peace and good-will, "Give to God what is God's, and to Caesar what is Caesar's," "My kingdom is not of this world," etc., was re-assumed, and the messianic scheme, historic Christianity, had a hearing. Happy, if Rome had not again intervened! The hasty concessions of Paul and unscrupulous Caesarism gained the world for the new doctrine—in words, not in spirit, and mankind is still waiting for the final messiah. Mohammed claimed, but did not realize it.

JOSEPHUS AND TACITUS.

Very frequently are the popular messianic expectations alluded to by the historian Josephus (*Antiquities* VIII and xx, etc.) Of course, he was cautious and laconic, as he was a pensioner of the Caesars, and apt to arouse their suspicions, without gaining the confidence of his co-religionists, whose cause he had abandoned. In his "Wars of Jews" VI, 5, 4, he says: "Now that which did most to arouse the Jews to that war, was an ambiguous oracle, that one from their country should become governor of the habitable earth." This oracle certainly alluded to the government of Vespasian, etc.

So Tacitus, *Historia* v, 13, does not omit it, though underrating it. He says: "Most of Judaeans had the conviction that in the Sacred Books of the priests is written, that at that time the Orient would rise and universal empire come from Judaea."⁽¹⁾

According to others, such a belief was entertained throughout the entire Orient, not only in Judaea, that

(1) *Pluribus persuasio inerat: Antiquis Sacerdotum literis contineri, eo ipso tempore fore ut valesceret Oriens, profectique Judaea rerum potirentur.*

“by a decree of fate of hoary date, and at about that epoch, men from Judaea will acquire universal dominion.” That oracle may be a version of the known prophetic, grand ideal: “For from Zion comes the Law and the word of God from Jerusalem.(1) This word was in the mouth of the Gentiles, half converted to Israel’s doctrine and soon actual converts to Christianity, at that time simply messianic Judaism. It found, no doubt, a welcome echo and acceptance with the friends of Vespasian and Titus, imperators in Judaea, who conquered, after Judaea, Rome, too, during her civil wars, and established themselves on the ruins of *Galba, Otto and Vitellius*.

The historian Josephus corroborates these popular expectations of the coming messiah. But, as a slave and favorite of the Flavian house, he hinted but cautiously at a restoration of the wrecked fortunes of Judaea. Nevertheless, the patriot in him was not entirely stifled by interest and prudence. He often alludes to the prophetic expectations of his nation and country as predestined to universal dominion. (Josephus Antiq. iv, 5, 6.) He smoothens over the difficulty by saying, that he is the historian of the past, not of the future. (Jos. Antiq. x, 10, 7.)

Such were the circumstances and conditions of Judaea and the world at large at the epoch of the third and fourth stages of the messianic ideal, the epochs before and after the appearance of Jesus of Nazareth. Mankind’s misfortune was, that that attempt was made too soon. From Pompejus to Hadrian and Bar-Kosiba (60 B. C. to 120 P. C.) Judaea was bent upon war. After Hadrian it was more fit for a sober thought. But Constantine’s policy again postponed the success of the movement.

MESSIAH AND HIS ATTRIBUTES.

In the original, national, political views the expected leader is called messiah, the anointed, anointed of Yah-

(1) כי מציון תצא תורה ודבר יה כירושלים

veh, king, ruler, the just one, the helper, our righteous Lord, the wonderful counsellor, mighty hero, master of booty, prince of peace, Davidian, the Baith Lechomite, righteous sprout, righteous messiah, Israel's messiah, king-messiah.⁽¹⁾

The prophetic messiah is thus a mortal man, a Davidian, great, good and strong, wise, pious and just; but a mortal he is. Such he is described in the Sirach-book, Septuaginta, Sibyllines; so in Philo, Josephus and most of the Talmudic teachers.

Not so it is with the mystics proper. We have quoted the Book of Daniel VII, 13, where it says: "Behold, with the heavenly clouds came like a son of man, proceeding to the Ancient of Days, and to whom dominion is given." This verse the mystics apply to the messiah, of course. The Book of Henoch, CV, 2, calls him: *Son of God*; dwelling with the Ancient of Days (Ibid. XLVI, 1,) on the throne of dominion (I.V, 4,) worshipped by all (Ibid. XLVIII, 5,) ruling over all things, (I.XII, 6.) In IV Esdras XIII, 26, is the messiah primordial dwelling with God, hidden. IV Esdras XII, 34, and XIII, 32, reads: "The rest of my people the messiah will liberate in love, and they will ascend the mountain of my splendor, on whose top he will be himself. A numberless multitude will be gathered there, and the messiah, my son, will upbraid the peoples of their injustice, and he will annihilate them with his fire, and he will gather the Ten Tribes exiled into another land."

Midrashim, Talmud and later Qabbalah give to the messiah the same lofty names and position. But nowhere are they identifying him with the Deity. They appear to hold him the first creature of God; a *Sephira* or "*emanation*" thereof. Talmud *Psachim* 54 a says: "Seven things were created before the universal creation: The Thora, Repentance, Paradise, Hell, the Divine Throne, Moriah Temple and the name of the Messiah."

(1) משיח. משיח. מלך. מושל. צדיק. נושן. ה צדקינו פלא. יועין. אלגבור. אבי ער שר שלום. דוד. בית הלחמי. צמח צדיק. משיחא דזיקא. משיחא דזשאל. מלכא משיחא.

Zaddik is the Persian Yazata.

Chagigah 14 a: "We read in Daniel VII, 9: I saw thrones prepared and the Ancient of Days sitting thereon, his robe white as snow, etc., his throne fire-flames." Was there one or two thrones? Finding in the following verses a vision of the son of man coming with the heavenly clouds, and having dominion conferred upon him by the Ancient of Days, Rabbi Akiba (Second Century, P. C.,) explains: "One throne is for God and one for the Davidian." To which R. Joseph, the Galilean, objects: "Akiba! how long wilt thou profane the Deity,"—alluding to his role in the Bar-Cochba messiahship,—“the two thrones are one for Divine Justice and one for Divine Mercy,”—two attributes or phases of, and both vested in, the one and same Deity. R. Simon b. Lakish expounds: "It is written: And the spirit of God hovered over the waters," (I M. I, 2); that means, the spirit of king Messiah. "For it is said: And upon him will rest the spirit of God." (Isaiah XI, 1, Midrash Rabbah I M. VIII.)

We read in Daniel VII, 13: "I saw a mighty vision, and behold, with the clouds of heaven came like a son of man who stepped forward into the presence of the Ancient of Days, and to whom was given dominion, dignity and rule." At which R. Josuah b. Levy asks: Here, then, the Messiah is assumed as coming with the clouds of heaven, whilst in Sacharia ix he is: "A poor man, riding on an ass!" And he explains: "If Israel deserves, he will come mounted on the clouds, and if not, he will be riding on an ass." (Sandedrin 98 a.) The rationalistic expounders (Ibn. Esra) understand Daniel VII, 13, to refer to Israel as a nation.

Isaiah LII, 13, and LIII: "Behold, my servant will be exalted, exceedingly. As many did shrink back from him, so unseemly was his appearance and his person disfigured; even so will they reverentially rise before him, and kings be respectful," etc. That, too, is taken by rational expounders as applying to Israel in history. The mystics apply it to the Messiah, saying: He will be higher than Abraham, sublimer than Moses, even than the angels.⁽¹⁾

(1) Yalkut Jesiah ad locum.

The Talmudical mystics speak of the Messiah as primordial, residing in heaven, with supernatural qualities, immortal, etc. Some mystics claim: He raises the dead, annihilates Satan and hell. So in Pesachim 54 a, Nedarim 39 b, Midrash Rabba, Chapter I, Pirke de R. Elieser, Chapter III, Medr. Mishle 8, 3: He is primordial and Superhuman, etc.

Targum Jonathan to Micha IV, 8, says: "Thou Israel's Messiah, hidden on account of the sins of Zion's congregation, to thee will the empire come." The same to Isaiah LIII, 4, says: "Messiah son Joseph, by his own sufferings will atone for Israel's sins." The Jewish mystics call the Messiah⁽¹⁾ *Son of the Star, Son of the Clouds*, (as in Daniel VII, 13,) with the Greek word *νεφελη*, or the word used in Daniel VII, 13: "*Anany*," meaning the cloudy one; *Righteous Lord; Light; Yinun* (primordial); *Messiah of the Thora, Shiloh, etc.*—See Targum Jonathan to IV M. XXI, 27.

We read in Genesis XLIX, 10: "Never shall the sceptre depart from Judah until Shiloh comes." That is the Messiah, says R. Shila.—R. Yanay says Yinun (perennial) is his name.—R. Chanina says Chanina is his name, viz: *Forgiver*.—Others call him Menachim, viz: *Consoler*.—See Sanhedrin 98 b.—Others again call him *Elijah*, alluding to Malachi III: "Behold, I shall send you Elijah before the coming of the day of God."⁽²⁾

Midrash Rabba IV M. xiii, reads⁽³⁾: "Six things were lost with Adam on account of his sin, which will be restored through the Messiah, viz: lustre, life, nature, yields of soil and trees, and light." That may allude to loss of purity and happiness. Many more passages refer to that theme. Here seems to be the source of the Christian doctrine about original sin and regeneration through the messiah. "The dead are re-awakened by the messiah and resurrection takes place." (*Midrash Mishle, Chapter III*): "Why is his name

(1) בר בוכבא. בר נפלי. ה צדקי. והודא. ינון. כשיח דאורייתא. שילה.

(2) כנחם. חנניה. אליהו.

(3) ששה דברים נטלו כארם הראשין ויעתידין לחזור על ידי בן נחשי. הוא נחשי.

Yinun? for he will bring to life those that are dust and buried." We read in Baith Ha-Midrash, II page 50: That the messiah is to journey to hell, and that the sinners there, at his arrival, will shout: "This is the *light* that will redeem us from hence." He will vanquish Satan, who is exclaiming at his sight: "This is the messiah who is to hurl me down to hell." (Yalkut II, 359.)—"Through the sufferings of the messiah b. Joseph will Israel's sins be expiated," is frequently mentioned. So in Yalkut Isiah 359. So Targum Jonathan to Isaiah, Chapter LIII, where he refers that interesting chapter to messiah. The above quoted doctrine, concerning the deterioration and regeneration of man, or original sin, is alluded to in several places in Midrash Rabba I M., Chapter XII, and Midrash Tanchuma I M. II, in nearly the same words.

Yalkut Isaiah xxix, 6, as also other expounders, say: "God is sitting and studying the new Thora to be given by the messiah."⁽¹⁾ Here is the origin of the idea of the New Testament and New Dispensation, the old one being dispensed with. Whilst Midrash Rabba III M. XIII, qualifies: "New Thora, that means some changes only." Others again protest even more explicitly: "Israel needs not of the teachings of the king Messiah."⁽²⁾ (Midrash Rabba I M. xcVIII.) So in *Megillah Jerushalmi 1, 8*: "The Thora will never be abolished." *Yalkut to Isaiah 354*: "The Davidian Messiah will not die."

That he would die, resurrect from the grave and ascend to heaven, is nowhere mentioned in the Jewish Mystics. That appears to be a construction made after the death of Jesus. Whilst the sober, rabbinical conception is: The king Messiah will die and his son will reign after him. (Maimonides to the Mishna Sanhedrin, Chapter XI.)⁽³⁾

(1) הקב"ה יושב ודורש תורה חרשה שעתידה ליתן על ידי משיח.

(2) Evidently are these pointed protests against the new or renovated Thora intentional and ad hominum. As Paul declared that by the death of Jesus the Thora was abolished and the new one given, the rabbis protested against that assertion, saying: אין ישראל צדיכין לתלמודו של כלך המשות.

(3) המלך המשיח ימות ובנו ימלוך החתיו.

Midrash Rabboth to Eicha 11, 2, narrates, that in the time of the rebellion of Bar-Kosiba, also called Bar-Cochba, (120 P. C.) Rabbi Akiba strenuously supported him, recognizing him as the expected messiah. To which another teacher exclaimed: "Akiba, grass will grow from thy grave, and as yet will the messiah not have arrived."

Many mystic legends tell of Messiah son Joseph, precursor of the Davidian Messiah. By some sages it was deemed that the prophet Elijah will precede him. So in Sirach XLVIII, 10; so in Luke 1, 16; Matthew XVII, 10, and so in John 1, 21, where he, John, is asked whether he be Elias. Such legends speak of the sufferings of the Ephraimite Messiah, of his death and the final advent of the real Messiah, son of David, who will definitely conquer. These sufferings are the parallel and prototype of the "passion of Jesus" in Christian dogmatics. Elias, namely, is a descendant of Pineas, the grandson of Aaron. In IV. M. xxv, 12, it is said: "I give him my covenant of peace," to which the Targum Jonathan adds: "And I make him an everlasting angel, who shall announce the redemption at the end of days!"⁽¹⁾ The Talmud usually refers all doubtful points to the advent of that semi-messiah (תיקן) who would settle all such difficulties. But Mishna Eduyoth VIII, 7, seems to refuse him that role. He comes neither to permit, nor to defend, to declare clean nor unclean. Others say: "He comes to make peace."

Pirke de R. Elieser, Chapter xliii, says: "He will call Israel to repentance, redeem them and, together with Messiah b. Joseph, gather the exiled and bring them back to Palestine; battle with and kill Armilus, the opponent of Messiah, revive the dead, bring the real, final Messiah, son of David,⁽²⁾ and deliver to the re-constructed temple the Ark of the Covenant with the Cherubim, hidden by Jeremiah at the destruction of the first one (Josippon.) Others claim that role for

(1) לכבשרא גאלתא בכוף יומיא.

(2) See also Baith Hamidrash 11, 50. Armilus is Ahriman, or Romulus.

Moses. But Maimonides says: "Nobody knows anything about that, not even the prophets, nor do the sages; hence their difference of opinions. It is best not to speculate on such legends." (XII, 2, Treat. Kings.)(¹)

MESSIANIC ADVENT AND ITS SIGNS.

Of course the Midrashim give the signs and indicate the time of advent of the messiah. I shall mention the following omens: First, there will prevail among men the vices of hypocrisy, atheism and religious persecutions; there will then arise three kings, apparently most pious, but at heart atheists; then disorder in Israel; many go with the atheists; religious liberty is denied to and a dark future prepared for him.—I wonder whether the messiah is not on hand; all these signs are now visible to the blind even.—The second sign is: Heat, pestilence and death of the wicked.—The Third sign is: Appearance of bloody dew; fourth, the dew of salvation; next, a solar eclipse for thirty days . . . Rome supreme for nine months . . . religious persecution and the advent of the messiah son Joseph; next, Armilus, the Anti-Christ, warring upon him . . . then the great trumpet will blow, announcing the advent of messiah son David, for the redemption of Israel. Renewed war against Armilus, who is killed. Next comes the great shout of the trumpet for the revival and resurrection of the dead. Tenth, the yet mightier blast of the trumpet at the reunion of the Ten Tribes, led by God; closing up with the homage of the universe done to the messiah, by Israel and all the nations. (Baith Hamidrash II, 58.) It would seem that in the Christian views these two messiahs, the son of Joseph and son of David, were fused into one in the personality of Jesus. Except, perhaps, if John is to be considered as messiah son Joseph. Jesus' struggles, sufferings and final passion on the cross are the parts attributed in the Midrashim to messiah b. Joseph, the predecessor of the Davidian. Whilst Christ's resurrection, recognition and

(1) כל אלה הרברים אין אדם יודע אין יהוי.

ascension are the counterparts of the glory attributed in the Jewish version to the final and victorious Davidian messiah.

MESSIAH B. JOSEPH.

It seems, the collapse of the rebellion of Bar-Cochba (in 120 P. C.) gave rise to the Jewish views of two messiahs, one to perish by the wars of Armilus, Romulus, or Ahriman, and to prepare the way for the second, final and real messiah son of David. In Christology are both fused into one. Talmud Sukkah 52 a, refers the difficult passage in Sacharia XII, 10, to the death of messiah son Joseph, viz: "I shall pour over the house of David and the inhabitants of Jerusalem the spirit of sympathy and prayer; and they will look up to me—God,—for him they have pierced through; they will mourn for him as the mourning of an only one, and weep as one weeps over a first-born son." Christology refers this passage to Jesus crucified, arguing from the expression: "They will look up to ME." Some amend the text as to read: They look up to him (not me),⁽¹⁾ and refer it to some contemporaneous, tragic event. Whilst some Talmudic mystics apply it to messiah son Joseph, so others to—Satan, whom God would slaughter in the presence of the righteous and of the wicked, both weeping that they could not vanquish him, etc.

The same Sukkah 52 a reads Psalm II, as applying to messiah son David, viz: "Why do the nations and their princes rebel and conspire against Yahveh and his anointed . . . God told me: Thou art my son. I have begotten thee today. Ask, and I shall give thee peoples as thy inheritance, and as thy property the ends of the earth . . . Ye kings, beware! Serve God and do homage to the son, that you may not be destroyed," etc. Now, this passage, rationally interpreted, applies to the real king, David, whom the court poet calls son of God. Just as the Pharaohs were deemed such. Christology assumes it as alluding to Christ, and Talmud Sukkah 52 a attributes it to messiah son David, who witnessed

Not והביטו אלי but אלי (1)

the death of his predecessor, son of Joseph, and was re-assured by God of his protection.

The names of the Ephraimite messiah are given as Menachem b. Amiel, or Nechemiah, both meaning the Consoler—for this is his role. After the long exile, tribulations and scattering of Israel, he begins the era of the redemption and the reunion of the nation and its repatriation.

Treaty *Sanhedrin* is especially given to such speculations on the nature, name, doings and time of the messiah. Whole, large, stout, folio pages are full with such vague discussions. The poor rabbis were so much downtrodden under the heel of Rome, or *Edom*, that they sought balm for their wounds in such mystic talk about the Redeemer. Nevertheless do we find there, too, some few, who made light with the entire ideal. Amidst such a discussion (page 99 a) R. Elieser says: "The messianic period will last but forty years;" Rabbi Asaria says: seventy years; Rabbi says: three generations; each brings a verse in corroboration of his opinion. Rabbi Hillel, the younger, (III Century P. C.) makes the startling remark: "There is no messiah for Israel. For long ago⁽¹⁾ they have used him up in the age of Hezekiah." R. Joseph feels horrified at that remark and exclaims: "May the Lord pardon the Rabbi Hillel." Hezekiah, the king, lived during the first Temple, whilst Sachariah flourished in the second Temple, who prophesies: "Rejoice exceedingly, O daughter of Zion. Behold, thy king is coming, righteous and helpful, poor and riding on an ass." Possibly Hillel referred to a messianic claimant, Esekiah, summarily crucified by young Herod. R. Dossa says: "Four hundred years it will last." Whilst Rabbi means: "Three hundred and sixty-five years." Others rise to seven thousand years. Their reasons are of about the same strength. R. Johanan closes the discussion by saying: "All the prophets have prophesied only concerning the messiah. As to the future world, no eye has ever seen

(1) שכבר אכלוהו בני חזקיהו.

it, God excepted." Whilst Samuel uses even plainer language: "Between the world as now and the messianic age, the difference is only in the political subjection or freedom of Israel."⁽¹⁾ (Sanhedrin 99 a.) Again, many others are exceedingly sanguine concerning the New Jerusalem in those happy, messianic times. They say: "Then Judaea will have fields grow white loaves and silken garments . . . The trees will, day by day, ripen fresh fruit. Even the barren trees will grow fruit. The Deity will then cause a stream to flow from under the vaults of the holy temple, carrying all kinds of sweets The women will daily bear children Every one of the faithful will have as many children as those who left Egypt." Such and more are the sayings about the messianic era.

THREE MESSIAHS.

The Jewish mystics counted several messiahs: the Davidian, the Josephite and the prophet Elias; the prophet to prepare the hearts and proclaim peace and redemption to all mankind; the Josephite to begin the struggle of redemption; the Davidian to close it and make it triumphant. Something akin there is in Christology. John, the Baptist; Jesus, the Redeemer, and Paul, the Apostle. As the Jews did not pay to the messiah divine homage, they could afford to have three messiahs, different in holiness, yet all being mortal and human. The Gentiles granting to him divine honors, declaring him an incarnation of the Deity, and one with it, could allow but one messiah, and Paul is only an apostle. But he is, anyhow, *the apostle*. The same analogy is discernible all over this messianic Trinity in Jewish mystics and Christian dogmatism. The discrepancies, too, are fully accountable. The Jews had perfectly free hand and could construct their ideal thoroughly logical: At the end of days, in the far future, when by long experiences and sufferings the world shall at last be ripe for the reign of peace, justice and

(1) שניגור מלכות בלבד.

good-will to all, there will take place the supreme and closing struggle between the old régime and the new one, termed the battles of *Gog and Magog*. Elias, the great prophet, the descendant of Pinehas, the zealous worshipper of Yahveh, who overturned Baal's altars, he, the peace-harbinger, will come "*to bring back the hearts of men to one another, and to God.*" Messiah b. Joseph will thereupon inaugurate the wars against the remnants of the old régime and perish in the attempt. Messiah b. David finally will close that struggle and inaugurate the reign of peace and good-will, universal. Being untrammelled by facts, the Jewish fancy could spread out its bright-colored wings without any hindrance. Not so were the Christian mystics.

PAUL AND THE GENTILES.

The Gentile world, entering the folds of the messiah-religion, was confronted by accomplished facts. Paul had been long and successfully laboring on its behalf. He may be considered its architect. He had traveled about, harangued and taught during a life-time, all over the Roman, habitable world. He was known to tens of thousands of believers and unbelievers, in all the nooks and corners of the empire. He had made the cause triumphant and acceptable to such tens of thousands. He gave it that impulse which is yet now discernible. The original followers, the Jewish-Christians, dared not make the necessary concessions to the Gentiles, and the messiah-doctrine was nigh dying away. Paul, endowed with that rare, historical tact characteristic of great initiators, correctly guessing that the world needs a religion, and that the bible contains it, sagaciously feeling that polytheism was broken down, that the Roman polity, that priest-craft and state-craft were discredited, that the world needed a faith, one not surcharged with clanish forms and ceremonies, but freighted with the morals, principles and ideality as resultant from prophetic monotheism, Paul carried over that revised, denationalized and dislocalized bible to the Gentile world; and there it answered exactly their de-

mands ; there it grew into a world-religion. As to the theological parts thereof, as far as can be guessed, he taught yet monotheism, with that additional bias only, as in his time it was current among the mystics and Essenian Jews concerning the messiah, deeming him, no doubt, a creature, an emanation from the Deity, but the most exalted one, the first creation and primordial to the world. Paul taught as yet messianic monotheism, not trinity. He was a Greek Jew, he taught the Eternal One, the advent of the messiah and the bible in spirit, universalized. The Gentile world was ready for the acceptance of the intellectual, spiritual and moral parts of Judaism, whilst the legal, national, priestly and ceremonial elements were burdensome to them. Had they outlived their own national ceremonies, how could they be willing to assume foreign ones ! The mere ritualistic observances appeared to them ridiculous. The national and historical symbols were to them unintelligible, or sometimes even odious. And the dietary and levitical laws were mostly burdensome and useless. Paul had the good tact not to insist upon these. He was proceeding from the program of his own messianic or mystic party among the Jews. This view was, that the messiah would enact *changes in the Law*, or promulgate a *new Law*. Such views we find in the Midrashic literature, reflected as a new revelation.⁽¹⁾

Acting upon the hint of such messianic expectations, assuming that the liberator or Savior is such an exalted personage, that he would change the Law, Paul boldly gave free course to the Gentile feelings and tastes. He emancipated them from the ritualistic, dietary, ceremonial and historico-national observances and forms of the Law, and retained but the rational, religious and moral parts thereof. Again, acting upon the principles of his own Essenian party, he inspired that moral and religious part of his new messiah-faith, with all that sincerity, that fervor, that sublimity, that depth and genuineness, which he had imbibed, both, at the feet of

(1) חידוש תורה זו תורה חדשה.

his Jewish and of his Gentile teachers. The noble ethics of Paul would satisfy Isaiah and Amos, as also Plato and Seneca. His ethics, taught in the wake of his messianic master, whom he thought superior to the prophets, were a happy supply for the needs of the then Gentile world. That world had lost all faith, all ideal striving, all nobler impulses and motives. His moral teachings gave them what they needed: The Eternal One to fear and worship; the Christ or God-man to love and imitate; a morality to go by; a faith to be inspired with; a rationality for the temporal; an ideality for eternity. The more the messiah-ethics are ideal, unpractical, impossible, the more could they enthuse, cheer and warm up the then disenchanting, disillusioned, cold, bankrupt Roman world with respect and admiration. They accepted it as their faith, just because it was so unlike their old one. It was a kingdom of heaven indeed, just because it was in heaven, not in the Roman empire. That Roman empire was the very reverse of the Christian ideal. It was vulgar, brutal, mean, treacherous and prostrate at the feet of Nero, a human idol, the embodiment of all vulgarity, brutality and meanness. That new, Paulinian religion: God, messiah, unselfishness and ideal purity without ceremonialism, was a true relief, a refreshment for their parched, thirsty souls. The Paulinian religion was not the real rule of conduct. Who can think of being unselfish and ideal in a world of egoism and brutality? But it was an oasis in the desert of the then human world. It was a kingdom in heaven, an enchanted paradise of beatitude in the waste lands of the corrupt Roman civilization. It was a vague hope for the future. In one word, it was a refreshing ideal in a world of gloomy and vulgar realism and brute force. The crucifixion, no doubt, chilled that ideal. But the resurrection and ascension rendered it its elasticity and lustre. Thus was the Paulinian faith most befitting the needs. For that age it was a marvelous success. By this bold move of Paul his faith gained a solid base. From an obscure mysticism, in a lost corner of the world, it rose

to a world-religion, bearing many foreign, doubtful elements, yet having a strong foundation of realism, of biblical prophetism. No doubt, it was far from being logical, harmonious, consistent. It contained the best of rational monotheism, of prophetic ethics and its sturdy hopefulness, combined with the most doubtful of polytheistic vagaries. But it excellently fitted the times, and gained over the Gentiles by opportune concessions, by wise compromise, which appears to be the oil of human progress.

Now, Paul was known; his activity was patent and far-famed. It could never have been wiped off the pages of his church history. Paul was a mortal. He was the architect, the expounder of the new Christ-doctrine; but he was no more; nor could he ever become more. It was known that he had even long been a persecutor of the new faith; he could not pose as its originator. He could not assume any other role in that new Christ-religion but that of the *Apostle*. He thus became the Moses of the New Dispensation, the Esra of the New Testament. Whilst the leading mind, the inspiring soul, the moral fountain-head, the supernatural initiator of that religious era, was and forever remained Jesus of Nazareth. His life, his career, activity, doctrine and fate, all was comparatively unknown. They were familiar but to a few. These few had long ago vanished from the stage. He had left a powerful impression upon his near surroundings. This impression grew and widened and became world-embracing. It fired the hearts of a number of mystic Jews and of many more Gentile mystics. His doctrine fascinated and imposed, it penetrated and permeated the intellect and the feelings alike of the sage and of the dreamer. It excellently tallied with the spiritual, social, religious and moral needs of the Roman Gentile world. Nevertheless, his whole career was shrouded in mystery. It was yet perfectly plastic. Hence was the leading role by right and by circumstances left to him alone. He corresponded to the Davidian messiah; he was "the prince of peace, the Redeemer and son of God, whose name

was contemporaneous with creation." The Davidian Christ must be triumphant and vanquish Armilus, viz: Rome, sin and death. So did Jesus, it was claimed. His body suffered on the cross, to atone for human sin and reconcile the world with God. But this means not defeat, for he arose from the grave. He triumphed over death and sin and is standing at the right hand of the Deity, in consonance with Jewish mysticism. Thus is there an unbroken parallelism between Jewish and Christian mysticism. No doubt, the different streams, as mingled, are recognizable. Each bears the traces of its source. The Jewish mysticism hailed from monotheism; the Christian one from polytheism. The Gentile-Christians, eager to reconcile the masses, arrived to incarnation and tri-unity. Paul, with all his condescensions, remained yet a monotheist: The pre-existing messiah was yet created, not yet identical with Deity.

We believe thus to have shown the analogy in the *personnel* of the messiah-doctrine, in the Jewish view and in the Christian church-history. Hebrew mysticism speaks of Elias, the prophet, preparing; messiah son Joseph entering upon the liberating struggle; and messiah son David closing it and inaugurating redemption. The Church teaches: John, the Baptist, preparing; Paul struggling for and Jesus, the Christ, consummating the New Covenant.

ELIMINATED TALMUDIC JESHU-PASSAGES.

The Talmud Bably originally contained a number of passages, now eliminated, which have been claimed by some as referring to Jesus of Nazareth in a disparaging manner. Even the late Professor Franz Delitzsch, in his tract: "*Earnest Questions*," published in 1888, mentions that with some ill-humor. I shall here bring the most conspicuous of them in a literal translation from the rabbinic collection of such original, eliminated Talmud passages.⁽¹⁾ A glance at these will show, that they are each and all without any critical value, that they are not history, but later, legendary, idle echoes of popular

(1) Talmud Bably and Jerush.

sayings, concerning somebody by the name of *Jeshu*, not identical with the Gospel Jesus, to judge by his story, family and other circumstances. Such *Jeshu's* are referred to as having lived at different epochs; they are, to all appearance, not the same with Jesus of Nazareth, though popularly believed in the Ghetto that they are. I shall bring here some of the most quoted passages.

Talmud Bably Sanhedrin 107 b, and Sota 47 a, have this identical passage:

“Not as Rabbi Jehoshah son Perachia, who had repulsed Jeshu with both hands.—To what does it allude? When king Janai had killed the Rabbis, R. Jehoshua and Jeshu went to Alexandria of Egypt. When peace was restored, Simon son Shetah sent word: “From me, Jerusalem, the holy city, to thee, Alexandria of Egypt, my sister: My husband is with thee and I am desolate.” Whereupon they both went home. On the way, at the inn, he (Jeshu) made some frivolous remarks concerning the hostess . . . Whereat the Rabbi said: “Art thou busy with that?” And he put him into the ban . . . Whereupon Jeshu worshipped an idol, and when asked, whether he would not repent, he replied: “Did you not teach me: Whosoever sins and induces the public to sin, is incapable of repentance.” And so said the teacher: “Jeshu practiced witchcraft and induced Israel to idol worship.”

Now it is palpable, that that passage cannot refer to Jesus of Nazareth for chronological and for psychological reasons, viz: R. Jehoshua son Perachia and King Janai had lived a century before Jesus; next, from what we know of Jesus, an austere monastic and Essenian, he was not a character to jest about females and idol-worship. Nor was he connected with kings and rabbis, nor with Egypt, as mentioned.

Sanhedrin 7, Mishna 4 and 10 reads: “These are stoned: The seducer and the conversionist and the wizard. All those guilty of death, according to the Law, no snare is allowable except such a one.”

Maimonides *Jad Mada*, Treatise *Akkum*, v. 3, repeats that and moreover: “Such a seducer requires

no preliminary warning." These rigorous contrivances against sectarian seduction are evidently of later date, calculated to frighten away such unwelcome conversionists. Maimonides, *Yad, Mada, Akkum*, v. 5, continues: "Who induces others to worship himself or some other person, is subject to the same punishment." That was evidently enacted in such emergencies, viz: Against claimants to messiahship, of which there were many among the Gnostics, etc. Yet it was all but a scare-crow to frighten away such pretenders.—Maimonides continues in the same treatise, v. 9: "A false prophet is tried only before the Sanhedrin of 71." (Note 5.) That was a law enacted after the destruction of the Temple, for circumstances and conditions extant before that event! It was a mere scare-crow!

Sanhedrin 67 a, (Note 6): "They are brought to court and stoned."—Even so they did to *son Sadta* in Lud, and hanged him on the preparation day of the Passover. Son Sadta? He was son of Pandira? Replies R. Chisda: "The husband was Sadta, the lover was Pandira . . . But was not the husband Pappus son Judah? Well, say: his mother *Sadta* . . . But his mother was Miriam Magdala! Well, as they say in Pumbadita: the faithless one (such is the meaning of Sadta.)"

Now, evidently, can this not apply to Jesus of the Gospels, who died by the hand of the Romans, near Jerusalem, not in *Lud*; nor was Magdalena his mother, etc., etc. Evidently it was another person, but, centuries later, uncritical people may have referred it to him. Pappus son Jehudah is mentioned in the Talmud as having died together with R. Akiba 120 P. C., how could he be Jesus' father!

Sanhedrin 43 a. The herald or public crier is walking before the condemned men, calling loud: "N. N. is going to be stoned, whosoever can say anything in his favor, shall come and do so." . . . Was it not so at all times? Have we not learned: On the eve of the Passover they hanged Jeshu, and the herald was walking before him for forty days, crying: Jeshu is going to be stoned for witchcraft and inducement to apos.

tasy. . . Whosoever knows anything in his favor, let him come and do so . . . Ula objects: Not so, he was a seducer and had not that privilege, for it is written: "Thou shalt not pity him, nor screen him." (V M. XIII.) To which is replied: "Jeshu made an exception, he was a relation to royalty."

That is decidedly inapplicable to Jesus of the Gospels, according to which he was betrayed and surprised during the night, out of town, apprehended by the men of the high-priest, hastily and irregularly questioned in the same night, delivered over in the morning to Pilate and Herod and condemned and executed on the same day. Whilst that Talmudical passage claims that for forty days the herald called upon every one to come and say something in his favor, etc., etc. Undoubtedly, this Talmud passage refers not to the Gospel Jesus.

Sanhedrin, same place,⁽¹⁾ narrates of Jeshu, who had five disciples, who were condemned and put to death. But Jesus had at least eleven disciples, none of whom died with him, according to Gospels. Hence it is another Jeshu. Besides, the comical tone of that entire passage will convince every reader, that it is mere heresy and tale, not history. There may have been some person, wizard and claimant, who died on the eve of Passover, and which later centuries may have thought as referring to the founder of Christianity. These tales belong, at any rate, to later centuries, when the original *friendly relations* between Jews and Christians had ceased, when these latter persecuted the former, which harsh deeds were answered with idle tales. Such tales have no critical value. They do not apply to the Gospel Jesus. Hence there is nothing lost in their having been eliminated from the Talmud editions. There is no profit in exhuming such rotten fossils to create sectarian prejudice; let the worms have them.

Sabbath 104 b: "We have learned: R. Elieser said to the sages: "Did not the son of Sadta bring back

(1) ה. חמשה תלמידים היו לו לישו. מהא. נקאי. נצר. בוני ותורה.

O. H. Shorr made the guess that this passage refers to Mann and his disciples, a Persian messiah. S. Hechaluz 1865.

witchcraft from Egypt in a cut of his flesh?" They replied: "The son of Sadta was foolish, and that proves nothing." That surely proves nothing against the Gospel Jesus. Neither name, Sadta, nor place, Egypt, nor the epithet foolish, could apply to him. That passage is angrily remembered by Professor Franz Delitzsch in "*Earnest Questions*." So too is "*Toldoth Jeshu*," but without any critical proof. The passage goes on discussing who that Jeshu was. To which R. Tam remarks: "That is not Jesus, the Nazarean, for Jesus lived in the time of Joshua son Perachia, and Pappus in those of R. Akiba." The latter remark is correct. But Jesus was long after R. Perachia. The passage alludes, therefore, in no way to Jesus of Nazareth, as R. Tam correctly feels it. I therefore believe to be fully warranted in my conclusion, that these eliminated Talmud passages have no reference to Jesus of Nazareth, but to some *Jeshu*, or even several Jesus, who had lived and died at several different epochs. Centuries later, when the name of Jesus had acquired celebrity, those Jeshu were remembered, or invented even, and taken up by the vulgar and uncritical as referring to the Christian founder. The Talmud did contain a vast number of passages alluding to his doctrines, his followers, some friendly, some unfriendly, as mentioned in those pages, but not to the person of Jesus himself, because, no doubt, he had passed away without any notice in those times, freighted with heavy war-clouds, as no contemporary writer mentions him personally. One single, historical item is there of interest, viz: That the Jews then believed that Jesus had died before, not on or after the Passover. Hence does the Gospel of John give the correct version on that.

Matthew, Mark and Luke claim that he died on the Passover! or anyhow soon after the first Passover-evening. To all appearance they had to do so, because they had Jesus institute the "*Lord's Supper*" at his last Passover-banquet, and hence could he die but the next day. Whilst John does not mention his instituting the Lord's Supper, and he dated the passion as having taken place

on the preparation day, the eve of Passover. That is more probable, first, because present Christendom generally remember it on that day. Next, because there is little likelihood that the Roman Governor would have executed a political offender on a public holiday; that being decidedly against Law and decency. The version of John seems to be more critical, and that appears to be corroborated by these Talmud passages, the only thing useful about these exhumed passages.

TOLDOTH JESHU.

There is in manuscript a little, unsavory booklet, called in Hebrew "*Toldoth Jeshu*, the story of Jeshu," claiming to give a biography of Jesus of Nazareth. I have seen that curiosity. It is written in bad Hebrew, in worse taste and without any regard to decency or truth. It is low fiction from beginning to end, an echo of vulgar prejudice and idle, indecent fancy. It begins with a modern village love-story in a palace. It is really written in the modern Ghetto. It claims Jesus to have lived at the time of the mentioned R. Perachia—a century before. He was the son of a relative of Helena, a Hasmonean reigning queen. That is another blunder. There was one Helena, Queen of Adiabene, not of Judaea; a Parthian, not a Hasmonean princess; and she lived one hundred years later than R. Perachia! I conclude, therefore, these eliminated Talmudical passages with the remark, that neither these nor the *Toldoth Jeshu* have any bearing upon Jesus of the Gospels. As said: Some passages the Talmud did contain with evident allusion to him, or rather to his followers, as teachers of doctrines not in harmony with Judaism; but these can give no offence to reasonable persons. The Gospels say so and the Talmud must be at liberty to re-echo such claims.

CHAPTER V.

MOHAMMED AND ISLAM.

We have spoken at large of the Hebrew Bible and of the Christian Bible or Gospel. We shall do so yet later of the Parsee Bible or Zend-Avesta; incidentally, too, of the Greek Homeric mythology and generally of the heathen religious views. In these bibles, the several great channels of man's ethical conceptions and aspirations, we have attempted to follow up and descry the one pervading, leading idea and ideal about the *period, the conditions and the personality of the Messiah*; the persistent hope of the human heart for a future of universal peace, fraternization, enlightenment, goodness and happiness. It is the dim, natural craving for improvement; of man, civilized or savage, of the sentimental philanthropist, the calculating, egoistic economist, the rationalistic philosopher and historian, the ideal religionist and the enthused mystic. We have attempted to trace that idea and ideal in ancient mythology as the *Golden Age*, the reign of Saturn or Chronos in the past; in the Old Testament and the Talmud as the Davidian Messiah, the prophetic goal of Israel and the human race expected in the far future; in Christianity to be realized in Jesus of Nazareth, the supernatural Christ and the Son of God in the kingdom of heaven on earth; finally in Parseeism as the epoch at the end of days, when Angro Mainyus will be annihilated and the reign of Ahurah Mazda triumphantly established in time and in eternity. Now, to complete this chain of messianic thought,—how that grand and persistent idea and ideal, since the dawn of human race to this day, have been grandly unfolding on the pages of history; to show how they began, proceeded, evolved and took tangible forms, in fact and in fancy, among the different fractions of the human race, especially

among those fairly known to the pages of human annals, those, whom we Westerns now call civilized,—to further develop that picture, we must adduce more elaborate trains of ideas on that same subject. We must speak now of another legislation, a great, popular book, claiming the position of a bible, and its conceptions on the messianic idea and ideal, viz: The *Koran* and *Mohammedanism*.

As this idea, or ideal, is the highest goal of any ethical, social system, the last and crowning link in the long chain of its reasonings and its aspirations, it is necessary to spread before the reader a cursory and succinct review of the Koran, the Sacred Writ of the many hundreds of millions of human beings, called Mohammedans, occupying the southeast of Europe, north Africa and western Asia, and claiming to live upon the breath of Mohammed, the prophet of Arabia, looking up to him as the last and greatest of the prophets, as the very embodiment of that messianic ideal, and his Koran as the law and the realization of that idea of human perfection, peace and happiness. The kind reader will find here the very best and most pregnant passages of the Koran, rendered in my own exact, literal translation; sometimes abbreviated, but ever closely rendering the sense of the original. It will offer a fair view of the book and its author on all the leading phases of religion, morals, State, Church and society, with the special intent to bring out Mohammed's ideas about the messianic epoch, or his pattern of man's goodness and happiness, ethically, politically and economically, the kingdom of justice and perfection of the human race.

SYNOPSIS OF THE ALKORAN.

Following the version of Fatma Zaida, *Beniamin Aly*,
Lisbon 1861.

Alkoran, or *The Koran*, is the bible of the Mohammedans, a sect of several hundred millions. The book is claimed to have been composed by Namus or Gabriel, and handed down to Mohammed, the Arabian prophet,

in chapters and verses, as divine revelations, during a period of more than twenty years; collected and edited by the first successors of the prophet, Abu-Bakre and Omar, after his demise in 632 P. C. This oriental bible is composed of sixty-eight *Surates* or revelations, nearly all superscribed with: "In the name of Allah, the Clement and the Merciful." It is introduced as follows, (Surates I and II, Anti Hegira): "Praise be to Allah, Lord of the universe, the clement, just, good, wise and powerful; sovereign and king of all existence. Thee we adore, and implore thy assistance. Guide us on the way of Islam, (Mohammedanism, Trust in God,) and in the path of thy apostles . . ."

THE DIVINE CALL.

"Once upon a time, being profoundly asleep on Mt. Hira,⁽¹⁾ in a cave (near Mecca), an angel appeared to me. He showed me a book and said: "Here is the book that thou shalt announce to men . . ." Rising from thence and wandering in the fields, I heard a voice from above saying: "O, Mohammed, thou art the ambassador of Allah, (Supreme God), and I am thy angel Namus, (Gabriel), friend of Allah . . ." I saw the angel and remained dumbstruck . . . Hastening home, I told that to my good and noble *Kadijah* (his wife), who recognized therein a divine message . . . The angel again appeared in my slumbers, saying: "Arise and announce to men: Allah appoints thee to be his prophet. Allah is the Lord. Thyself avoid, and command all men to avoid, idolatry . . . The guilty idolaters shall perish . . . Pray, for thou art destined for great things. Sing the Koran, that is the Book He is about revealing to thee. He bids thee announce to men: The Lord sends me as the apostle, charged to witness against the guilty, as he has sent Moses to Pharaoh . . . If you continue as infidels, how will you avoid the approaching destruction? Here is the announcement, whosoever will, let him make an effort to meet the Lord . . ." ⁽²⁾

(1) Near Mecca, the Islam Sinai.

(2) This preamble remembers Jean, the Baptiste, calling for repentance.

Surate III. "I have obeyed Allah and repeated to all what the angel had revealed to me. But none believed me, except my own family The angel says: "Allah orders thee to disdain slander . . . Repeat every word I announce to thee . . . Care not for the infidels . . . They shall be burnt by the fire of Sakar, (hell). They say, it is pretense, witchcraft and borrowed, (the Koran of Moh.) The fire of Sakar will destroy them . . ."

Sur. VIII. "Mohammed has shown a severe face and has turned his back upon Abdallah, the blind man, who discussed with him concerning religious matters."

"By what right did Allah's prophet act in such a way? Humble thyself and implore the pardon of the Lord! Make thy apology to the old man! Take care never more to act that way; ask pardon, publicly! Thou shalt have no further revelations until thou hast obeyed! Prophet, set an example to the people thou preachest to!"

Sur. IX. "Allah is satisfied. They found it noble and beautiful that the descendant of the first family of Ismael begged pardon on his knees, before a poor senile, blind man. Allah pardons and blesses thee".

THE KORAN ON GOD, CREATION AND RELIGION.

Anti Hegira.—Sur. xli, 1. "Allah is one He has no children, nor was he born. He has no equal."—*Note:* Here is the Islam dogma, conform to Pentateuch, Deuteronomy vi, 4, opposing Christology and Trinity.

Sur. XLIV, 29. "His is the all-power; he knows all; he can do all."—*Note:* This is against the Parsee Two principles of Good and Evil.

Sur. XLV, 43. "I (Allah) ask of you but to love me and honor me. I prefer mercy to rigor. I ever reach out my hand to the repentant."—*Note:* Closely following the prophets Hosea, Joel, Amos and the Psalms: God asks no ceremonies, etc., but mercy, modesty, justice, etc.

Sur. XLV, 68. "Justice is ever present to My eyes. The guilty Mussulman is punished The virtuous Christian and Jew are rewarded."—*Note:* A remarkable liberality and outspokenness, especially in Arabia, in 600 P. C. Great innovators usually begin impar-

ally. Gradually they learn to distinguish and discriminate between friend and foe. First they teach: "Love your enemies." Soon they let "all unbelievers go to hell." Those verses closely follow the prophetic school. God is just and merciful, favoring nobody.—In the following, the teacher substantiates and establishes his Koran as the rule of conduct of Islam, as the inspiration and word of God:

Post Hegira.—Sur. 1, 1. "Here is the book about which there is no doubt. It is the guide and direction of those who believe in the Lord, obey him, offer him their prayers, spend alms, believe in divine revelation; believe in thee, Mohammed, and hope for future existence."—*Note:* Here we find the full Credo of Islam: God, revelation through Mohammed, and future life; three principles teaching creed and deed: charity and prayers.

Sur. 1, 58. "I have created through Adam and Eve all the different types of man, saying to them: Go and prosper in the right way. You shall have a book for your direction, the Koran. Trust in my will."—*Note:* Unity of the human race, as in the Pentateuch, and happiness for all alike. The necessary result is: *No slavery.*

Concerning this important Surate 1, 58, we further remark: The Arabian prophet follows here closely his models, Mosaic, Rabbinic and Christian teachers, with a natural, native bias of adaptation. In place of Moses and Jesus he puts Moh.⁽¹⁾ In this last quoted verse (58) he adopts the ethical, the broad view of the Pentateuch, (Gen. 1, 26,) representing all mankind as one race, issue of one single couple, with one God, one interest, one law, right and duty. Hindoo, Egyptian and Assyrian views were for castes and races, hence their diverse origins, rights and duties, hence slavery, polygamy, conquest, etc.

Sur. 1, 64. "The only one God thou shalt adore."—Sur. 1, 66. "Thou shalt love that God with a perfect love."—*Note:* This follows closely, literally, the Pentateuch, establishing monotheism without the least equivocation.—Sur. 1, 78. "Honor him before all."

(1) Moh in place of Mohammed.

Sur. II, 250. "Prostrate yourselves in presence of creation and worship the Creator. That there is a God, entire existence proves to all intelligent beings."—*Note:* This is a good, common-sense view of the argument, popular and convincing: There is a God; there is but one God; this argues against polytheists and atheists of Moh's times.

The Koreishites of Mecca, guardians of the *Kaaba*-temple with three hundred idols, were much inclined to infidelity. Hence the elaborate argument:

Sur. VI, 11. ". . . . You ask what is God? He answers you: I am a divine Essence that has not been created. This is the mystery which every person must accept, though not intelligible. I have created all and am uncreated."—*Note:* Here is a fine definition of a stupendous question in a nutshell, succinct, convincing and plain.

Sur. XII, 30. "I ask of you but simple things: Revere and love your God; love your parents, your children and wives. Of women I ask: Love and respect your masters and husbands. Of all I ask: Benevolence for your slaves and tender pity for physical and moral misfortunes. I appreciate every good deed."—*Note:* He shows that good creed must be followed by good deed.

Sur. XIII, 20. "My omnipotence is unique and illimitable. I have no sons nor daughters, I have only creatures."—Sur. XIII, 20. "Your ancestors have adored angels, claiming them to be my daughters — that was a great error. You Christians, you commit such, too, giving me a son."—*Note:* The teacher confronts his multiple opponents, Arabian and Non-Arabian, Polytheists and Trinitarians; before, he had faced atheists, to which his own tribe were much inclined, as aristocrats.

Note: Bacon established *doubt* as the highest and first of human reason: Doubt everything before it is proven. Descartes and Kant did the same. Such is science. Faith has the opposite view. Moh. continues:

Sur. XVI, 18. "Doubt is the worst of vices." —
Note: "Doubt is of Ahriman's realm," says Zoroaster.

Sur. XVII, 27. "I wish but your happiness All I ask is: Love and reverence . . The bird chants in my honor. The flower raises its crown towards Me. The perfumes ascend heavenwards. Human souls do the same. Let your hearts soar up in prayer and piety towards Me."—*Note:* That is grand, poetic and true: the dicta of a great, poetic genius: Entire creation is worshipping God!

Sur. XIX, 28. "Misfortune upon those who do not believe in the only One God. Unhappy those who seek divine patrons besides Me! (alluding to the many idols and saints.) Believe! faith is a safe guide. Believe! faith renders happy, soothes pains, leads to Paradise. Honor my prophet. He is not a poet, (he invents not) not a soothsayer, he repeats My words, he is inspired." *Note:* Mohammed claims here the position of a Hebrew prophet. Later that of *the* Prophet, the last, the greatest, *messiah*.

Sur. XXXI, 36. "Allah is one and indivisible, unchangeable in his Essence, multiple in his works."—*Note:* A solid, popular definition of God one and creation multiple.

Sur. XLII, 48. "I tell you: I am present wherever My name is pronounced."—*Note:* Such is in V M.: "Wherever my name shall be remembered, I shall come and bless thee." The ethical passages of the bible are finely remembered in the Koran.

Note: As Parseeism teaches Dualism, Ahura Mazda Lord of life, light, etc., and Angro Mainyus, Master of night and death, the Koran emphasizes God, the only Lord of all:

Sur. LVI, 25, etc. "I cause to live and to die. (The Parsees had two powers.) I alone can do all . . I know, too, those who come first to fight and those who arrive last in battle. I know those who, in a mosque, seeing a pretty woman having dropped her veil, go respectfully aside. I know those who step forward and make her blush."—*Note:* This verse joins the highest ethical

problems to the minutest moral teachings, uniting philosophy and practice.—“Man, I have ordained thee to fight for my cause.”—*Note:* Here is one of the least amiable features of Islam: *Fight for the cause of God.* God’s cause needs no fighting, the prophet’s does.

REMARKS.

The God-idea, as in the above and in the following sentences, is plain, adequate, grand and comprehensive. Mohammed fairly avoids both the Scylla and Charybdis of dogmatics; God is neither transcendental nor anthropomorphic. God is neither idol nor a mystic abstraction. He is the one, spiritual, eternal Power that created and upholds the universe. Any average intelligence can grasp that idea. Moh. holds it at an equidistance from the polytheistic tales accompanying that conception before and after Abraham; from the national and local elements, as in Exodus, and from the abstruse, mystic and hazy alloy, as in Christology. Mohammed happily avoided all those difficulties in his representation of the God-idea. It is rational Judaism, distilled from the Old and New Testament. With the Prophets he teaches: God wants justice and mercy; virtue above creed; to walk humbly and benevolently towards men; to love one’s family and alleviate misery. Coming three thousand years after Abraham, over twenty-one hundred years after Moses, and six hundred years after Jesus, he was happy enough to offer the pure essence and aroma of religion; without “bloody sacrifices” and without the “lamb of God;” but, unfortunately, with the tiger of war. Hence he offers a clear, plain, worthy conception of Deity; without the sweet, entangling poetry of the Old Testament, nor the abstruse, dreamy supernaturalism of the New Testament. He learned it from the prophets, and from their later, humble expounders, the Arabian Jews, the Abdallahs, Warackas, etc., he came in contact with.

In Surate II, 250, etc., he shows to be well acquainted with the grand religio-cosmic tableaux of Psalms VIII and XIX, etc., describing the grandeur of the Deity, as

reflected from the magnificence of the creation. He simply repeats these Psalms: "Yahvh, Master, how magnificent is Thy name on earth, a reflex from the splendors in the heavens. When I look up to that starry region, Thy handiwork, with Thy luminaries established there—what is man in comparison to that! Those heavens preach Thy divine glory. The firmament proclaims Thee as Creator. Without words nor speech . . . but their rays illumine the earth, and their voice reaches to the end of the universe." (Psalm VIII and XIX.) His solid, common sense and deeply religious nature were enraptured by that contemplation of the God-head behind the canopy of the universe.

HEAVEN. HELI. SPIRITS. HOURIS.

Post Hegira. Surate 1, 28. "I have created seven heavens. In the highest is my resplendent throne. At my feet flow limpid rivers and silver-springs. Above Me are gigantic palm-trees, with dark foliage ; around Me beds of flowers odoriferous; ever green lawns; from the trees hang down admirable fruits, exquisite in beauty, smell and taste."—*Note:* This description of heaven is very poetic, but sensuous, very unphilosophic, yet admirably befitting the Arab fancy. A more ideal conception would never have enthused it to such deeds of heroism and self-sacrifice.

Sur. 1, 30. "Men dying as true believers and in defense of Islam, live there in profound peace, wrapt in love, surrounded by pious, believing women, pure of any vice, whom they have loved upon earth. Or, if in this world they have not loved, they will find in Paradise women who, like themselves, were without love. They will obtain a new and beautiful appearance, ever young and seductive. They will be more delicate and fine, the face impressed with a divine seal, prepared only for them; on earth faithful slaves, in the seventh heaven celestial *houris*."

Sur. 1, 31. "Hell (Gehenna) is in the first heaven, (the lowest), flaming with fire. There are the unbelievers, those who associate with Me false gods. *Ge-*

henna has three degrees, or heavens. In the first are the bad genii and those men who, by their scoffing, have turned away men from the right path and rendered them unbelievers. Next come the assassins and those who maltreat women and children In the last degree dwell the thieves, cheats and those enhancing the price of eatables Next come those who do not believe in future life; or who let Me have a son; or who admit miracles made by anyone else but *Me* (God.) In the fifth heaven dwell those weak-minded persons who can neither believe nor doubt (trimmers.) In the sixth heaven live those who believed in Me, but weakly and without fervor (from mere imitation and habit.) The seventh heaven is divided into two halves. The upper half containing those men who died fighting for Islam; every faithful follower of the *Koran*. There, too, are the loving women, faithful and devoted to their husbands and their children. The possession of such houris, virgins of Paradise, is twice as delightful as such possession was on earth. The lower grade is the habitation of lesser beauties and for lesser believers; the virtuous of all other sects, but believers in God . . ."

Note: That virtuous Gentiles have their share of immortality, is rabbinical doctrine, too. The inhabitants of Paradise and hell are, often, interestingly and judiciously classified. Mark, how women and children are well taken care of. Whether the prophet was serious in this Surate, or rather smiled, as "the ancient Roman augurs when meeting each other," I will not decide. Anyhow, his practical purpose was good, and he spoke to unsophisticated, naive Arabs, concluding:

Sur. 1, 31. "*I shall distribute chastisements or rewards according to the works of each..*"

Note: Not according to faith, as accentuated by Paul, etc. Creed is important to the *Koran*, but not all-important. Deed is all and all. That is the great redeeming feature of Mohammed's Paradise. Even his sensuous "houris and horses" I am inclined to pardon him on account of his plain statement, that a "virtuous Christian and Jew are preferable to a bad Moslem." Of

course, launched on the sea of fancy, the prophet contradicts himself sometimes. So he places in hell those believing in miracles and the divine Son, while above he made virtuous Non-Mussulmans participate in Paradise.

Sur. I, 46. "All derives from Me, all returns to Me, (God.) After the creation of Adam and Eve, Eblis (Satan) proudly refused submission to Me, claiming to be My equal. I hurled him down from heaven and took away his sanctity. He became the father of the *genii*, (spirits.) *Gehenna* is his residence, and from thence his sons descend upon earth to pervert men. Some of the *genii* do not follow that way, and prefer to inspire man with virtue."—*Note*: Here is an allusion to the Parsee Angro Mainyus and the Greek Titans rebelling against Zeus and thrown into Tartarus; next to the good and evil *genii* of Greece and Persia, of Hesiod and Zara-Thustra, of Haggadic and Arab tales.

Sur. I, 53. "The Dives—bad *genii*—and the Peris—good *genii*—dwell not in the heavens. They fly in the air. They are created of impure fire. Every descendant of Adam and Eve has his good and his bad genius following him."—*Note*: This, too, is Haggadic legend and fairy tale, current among Jews and Arabians, no doubt.

Sur. I, 52. "The *genii* die with the creatures they were attached to."—Sur. I, 118. "I shall be indulgent to those of all religions who believe in the unity of God, the practice of virtue and future life. They shall be well rewarded in the lower grade of the seventh heaven, so also the virtuous Mussulmans."—Sur. I, 202. "Jews, Christians and idolaters, persisting in your errors, *Gehenna* expects you!"—Sur. VI, 10. "Eblis is a rebel . . . He is the tempter of man, in order to find out among you the faithful and the wicked ones."—Sur. VI, 15. "Evil would not be on earth, if Adam and Eve were not allied to Eblis (Satan.)"—*Note*: Eblis is the Satan of Scriptures. He is the touchstone to prove man, whether his core is good or bad. He does not corrupt; he is but the occasion for bringing out what man is. Man being free to choose his way.

Sur. XLII, 41. "The genii worked for Solomon. They made him his splendid throne, sustained by two lions and crowned by two eagles. When Solomon sat down, the two lions crouched upon the ground, reaching out their paws, and the eagles unfolded their wings. When the king arose, the lions stood up and the eagles closed their wings.—*Note:* The biblical story of King Solomon and the Queen of Sheba was well known in Arabia. A dynasty claimed their paternity, and the Arabs were proud of Solomon as their own. Hence were all Solomonian legends popular with Arabians.

The Mohammedan heaven and hell are rather prosy, with all the luxuriance of expression and the pictures of bliss or horror. They are simply the pleasure-gardens or dungeons of potentates. They are unworthy of Allah, and the weakest feature of the Koran next to its warlike impulses. Often they are carnal and sensuous to a nauseating degree. Here Moh. did not borrow from the Prophets, nor from the Pentateuch. Nor is he nearer the New Testament. A Judæan of either Scripture could never be given so much to the pleasures of the body as to extend them to heaven. Here Mohamed followed Arabian models. Some say, he was carnal and sensuous himself, and that suggested to him such fleshly images of beatitude or hell. Whether he believed in them? I think not! He wanted to introduce civilization, morality, self-sacrifice, pure religion, etc., among semi-barbarians, and had to allow them a paradise of their own taste, just as we have a child learn a lesson for a piece of candy. We must here remember a current saying of the Talmud, to explain such figures: "The Law speaks in human languages."⁽¹⁾ Even so speaks the Koran in—Arabian metaphors.

IMMORTALITY.

Anti Hegira. Sur. VI, 17. "The term of human life is fixed and known but to God."—*Note:* That is Oriental fatalism; it is also the view of Jewish moralists.

(1) דברה תורה כלשון בני אדם.

“The angels, too, will die and be born again . . .”

Note: According to Hebrew legend are the angels created but immortal. Whilst the devils are born and die like men. This also is the Parsee view of both, angels and devils. The Koran makes both equally die and be born. In other passages he coincides with Parsee and Jew in letting angels participate in immortality.

Sur. VI, 17. “The heavens have numerous portals. The inhabitants of hell perceive the elect (in Paradise) as in a mirror, and that is a cruel punishment for them. There is the retreat of the wicked; to rest there for ever or for some time, according to the will of Allah; without any refreshment or drink; nothing but boiling water and pus, just as they deserve it.”—*Note:* Here we find Hell just as carnal as Paradise is. The body is supposed to resurrect, capable of pleasure and pain, eating, drinking and cohabitation. The Haggadah often entertains similar views. Whilst other Rabbis are more ideal; Maimonides is among them.

Sur. VI, 17. “The sojourn of happiness is reserved for those who worship and fear the Lord. Gardens and vineyards, delicious streams, admirable horses; the women there regain youth and beauty incomparable, appearing to their husbands as perpetual virgins, and for their extreme delicacy they are termed *houris*.”

Sur. XLIV, 21. “The soul will render account but of her own doings, not of relatives or strangers. Allah will pardon slight mistakes, if the good deeds are preponderant. Whilst the soul heavily freighted with sins, will vainly ask for being lightened.”—Sur. XLIV, 68. “Justice alone presides at my judgment. The guilty Mussulman is punished. The virtuous Jew and Christian are rewarded. Of course, they will not occupy, as the faithful Mussulman, the highest heaven, yet their dwelling will be magnificent . . . The inhabitants of Paradise will have ineffable joys, eternal peace, in the midst of flowers, perfume and fine fruit.”—*Note:* The Hebrew view is: “The just ones in Paradise are crowned and enjoy the beauty of the Shechina, i. e. learning the full truth; no carnal Paradise.”

Sur. XLIV, 103. "He who caused you to die, will revive and judge you, tremble, ye impious. Death is the passage leading to Allah. Tell them these words repeated by the angels: Peace and happiness . . . Glory to the Lord, you will all return to Him."—Sur. II, 212, etc. "To those dying on the battle-field, the most beautiful recompense will be awarded. They would have died, too, had they remained at home . . . At My command Nakir (death-angel) smites everywhere when the time has arrived."—*Note*: This goes parallel with Haggadic legend.

IMMORTALITY AND HOURS IN PARADISE.

Sur. xxx, 14. "Whosoever openly professes his faith and does what is good, is among My elect. They will be with Me . . . in gardens of joy with eternal pleasures; their sentiments of love and friendship will be boundless. The women will be beautiful, pearl-like, carefully hidden amidst lotus-plants, without thorns; the banana-trees full of fruit, well shaded all around, near by a water-stream, on *divans* high and sumptuous, with delicate beauties of Paradise, ever virgins, beloved and loving.—*Note*: The philosophical Hebrew Haggadah deprecates all corporeality in the hereafter. All happiness is purely spiritual. The body is at rest. The popular Haggadah, no doubt, teaches Hell for twelve months and messianic resurrection of the body.

Sur. xxx, 14. "These hours are destined for the elect . . . As to the infidels, they will be exposed to pestilential winds, boiling water and black smoke . . ."

Sur. xxxi, 67, etc. "They (the just in Paradise) rest upon tapestries of brocade. The fruit is at the command of every one. There are the virtuous and believing women, ever beloved and happy. Love there knows only voluptuousness and is never fatigued . . . Magnificent horses, celestial birds, prodigious water-spouts; the women have divine voices, accompanied by angelic, musical instruments. These houris are pure as lilies, with eyes black or blue, and large, brown or chestnut hair, the skin snow-white, the lips cherry-red, mouth

small and delicious . . . They are just as good as beautiful, loving as loved Their husbands are ineffably happy.—*Note:* The Christian Paradise and Hell, built upon bodily resurrection, are corporeal, too, yet not to such an extent as in Islam. Especially Paradise is more ideal, akin to the Hebrew philosophical view.

SCPTICISM.

Sur. xxxii, 38. "Leave those that turn the back upon their God. They doubt God. But He will reward his friends and punish his enemies. Those that avoid crime and turpitude, impiety, assassination, doubt, anger, injustice, slander, pride, adultery, sodomy, jealousy, drunkenness, hypocrisy . . . for such he will be indulgent . . . He who doubts, will be unhappy. Who doubts future life, doubts all, love, affection, friendship."

Note: As above alluded to, doubt is the first requirement in science: but it is the worst drawback for popular, practical morals. Bacon and Descartes began with doubting everything. Everything must be proven. Authority is nothing. Whatsoever is not provable, is not truth. But a religious teacher has another province. He wants a moral society. He starts with his dogma, as the supreme principle which must be believed in. It is the foundation of his system. Doubting that, is unhinging that system. That dogma denied, there is no base for morality. His ethics are built upon his religion; this doubted, ethical society is impossible. Hence the proscription of doubt by every positive religion.

MOHAMMED AND THE KORAN LEGISLATION.

Anti Hegira. Sur. xv, 1. "O prophet, go and preach to them the truth Celebrate the Most High, the Creator . . . Thou didst not know to read and write . . . how quickly didst thou learn both! Is that not a proof of thy mission? In the name of Allah, write the Koran, under my dictation; do neither take off nor add anything; that is the will of Allah. He promises thee the establishment of his religion through thy mediation.

Announce! Teach! Arabia will once be inhabited by believers only . . . Happy he who is pure . . . The future life is the best . . . that is written in the ancient books, in those of Abraham and Moses." — *Note*: Here and elsewhere Moh. alludes to written documents since Abraham. The book of Genesis must presuppose such, too!

Sur. XXVII. "The infidels among those who have the Scriptures, and the idolaters said: "A prophet will come and we shall believe in his mission." The prophet has come, but they refuse him (to believe Mohammed to be that prophet or messiah.) That apostle comes from the Lord. Those of the Scriptures know it, but deny it from pride. What is asked of them? To worship Allah, to offer prayers and be generous to the poor. Men, be good to your wives! Women, be kind to your masters! Both, love your children and raise them in the religion of Allah. That is a simple religion, and by it He secures your happiness."

Sur. XXXVI. "What do you think of him who treats that religion as a lie? Of him who refuses the orphan and the poor and rejects prayer?"—Sur. XLV, 60. "I bade men: Be good masters (husbands) and fathers; happy he whose death is mourned over by his slaves (wives) and children. I commanded thee, woman, to be submissive to thy master (husband,) be sweet and loving to him, to love thy children and thy servants."—*Note*: Nobody refused these teachings. Some refused only the dogma that Mohammed is the prophet. The only proof thereof was his success, furnished a century after his demise.—Sur. XLV, 15. "Let them believe in thy mission, O prophet; or they are lost. Tell them Allah has sent me to you. But they must not ask for miracles, for I alone possess that power, nobody else."—*Note*: That he claimed no miracles, speaks greatly in favor of his good sense and honesty. To all appearance, his comparatively modern, recent age and the collapse of the *Gnostics* had a share in that outspokenness. But it says more than intended to convey. It is tantamount to a general denial of miracles, while the

Koran accepts the miracles of the Pentateuch in many express passages.

Sur. 1, 25. "If you doubt the book of the prophet, show one chapter at least as good as those contained in it! Call on your idols to judge, and see whether your stones and marbles will answer!"—Sur. 1, 61. "O people of Israel, those whom I have overwhelmed with my benefactions, be faithful to My alliance. Believe in the book sent by Me to corroborate the Pentateuch and the commandments given to Moses. Be not the first to refuse it. Do not clothe truth in the robe of the lie. Do not hide the truth, nor change it, nor take off, nor add anything to the Pentateuch and the tables of the Law . . . Here they are in their text, as given to Moses: Thou shalt worship but God, the only one. Love him with a perfect love. Do not swear in vain by the name of Allah; nor by anything else. Daily take heed. Follow Allah in piety. Honor thy father and thy mother. Honor Allah first. Be no homicide voluntarily or involuntarily. Be not luxurious in any manner. Take nothing that is not thine; nor detain it. Bear no false witness. Do not lie. Be not voluptuous but in legitimate marriage. Other man's goods thou shalt not covet. These are My commandments. Offer your prayers, (about six times daily), preceded by an ablution; give alms."

Sur. 1, 123. "There are among them (Israel) men who write the Pentateuch, introducing therein lying stories. Woe to them!"—Sur. 1, 153. "When ye have broken bread and salt with a person, that person must be sacred to you."

DECALOGUE OF THE KORAN.

Note: Here is an interesting version of the Mosaic *Ten Commandments*, as in II M. xx, and V M. vi. It is not identical with it, but approximately so, and with many omissions and many additions, Rabbinical and Arabic, so as to suit Mohammed's countrymen. The composer knows the contents, not the close wording of the Decalogue. To the worship of One God he adds,

as in V M. vi, 4 and 5: "To love God with perfect love," emphasized as in the Hebrew version.⁽¹⁾ To "Honor thy father and thy mother" he adds, with the rabbis: "Honor God first." "Do not commit in chastity or adultery"⁽²⁾ he renders by: "Be not luxurious or sensuous," where he may be correct. To "Bear no false witness" he ingeniously adds, as in Leviticus xix: "Do not lie." The Decalogue of II M. xx, 24—26, closes with enjoining altars and sacrifices; instead of which Mohammed commands *prayers*! So taught the rabbis, that prayers have taken the place of sacrifices. Prayer they called *Aboda*,⁽³⁾ by the same word as the Sacrificial Temple services had been designated; and in place of each of the former daily offerings they instituted *prayers*. Mohammed prescribes ablution previous to prayers, conform to the Pharisaic and the Christian customs of baptism, or washing of hands and feet. Many more important commandments he adds: *Giving of alms*. There, too, he followed a Pentateuchal model, as superabounding and overflowing with its sweet aroma: I mean the nineteenth chapter of Leviticus, which, in reality, is a repetition of the Decalogue, but no longer as regards right and justice, but with the higher religion of "love, charity and forbearance, especially towards the deaf, the blind, the poor, the stranger, the wronged and the slandered party;" closing with: "Thou shalt love thy fellow-man as thyself." Leviticus xix, thus broadening and expounding the Decalogue, became the religious ideal of Pharisaic and Essenian Judaism. It gave birth to the religion of love, the kingdom of heaven of Jesus, and to the famous chapter on charity by Paul.⁽⁴⁾ The Hebrew Chassidai insisted on charity, "*Zedakah*."⁽⁵⁾ Jesus enjoined: "Love one another; this is my new commandment, and by this you shall be known as my disciples." This charity commandment Mohammed, in conformity with his Arabian

(1) ואהבת את יה ככל לכתך. (2) לא תנאוף. (3) עבודה.

(4) I Corinthians XIII. (5) צדקה meaning justice, benevolence and alms to the poor.

practical sense, reduced to daily usage and proportion: "*Give alms.*" In his further, later expoundings, he shows that he knows, too, charity in the higher sense, of sympathy, kindness, benevolence, well-wishing applicable to all, even the rich, strong and high-born, just as well as to the poor, weak and wretched.

A specifically Arabian commandment is: "To hold sacred a person with whom we have broken bread," viz: hospitality, so all-important a safe-conduct in Bedouin life, as Arabia, twelve centuries ago, represented. Prayer, charity and hospitality are the additional features of the Koran's Decalogue. The whole is a free version of the first and the second Decalogue—in Exodus xx and Deuteronomy vi—broadened by Leviticus xix, the Rabbinical Haggadahs, the Christian Gospels, the pious practice of Jew, Arab and Christian of that century, all adapted to the views and ethical moods of the Arabian countrymen of Mohammed.

Sur. I, 167, they say: "Why does not God speak to us? I do speak to every creature."—That is here one of the finest passages ever pronounced by a sage, going far to prove the depth and the sincerity of the Teacher. —"I inspire you with the desire for good . . . That is your heart-throbbing when you hear something painful. Do you not raise your eyes heavenwards at such tears of sympathy? Woe to those who do not follow that movement of inspiration. Those sentiments, pure, honest, generous, are inspired to you by *Me.*"—Sur. I, 181. "I ordain to you children and slaves! to obey your fathers, mothers, masters, teachers, only as long as they direct you in the ways of Islam."—Sur. I, 183. "You ask for miracles? Behold Creation! Day is following day; the ebb and flood of the immense ocean; the growth of the trees and flowers; the darkness of night and the light of day. Behold meteors, boreal auroras, fata-morganas, cyclones. Behold sun, moon and stars in their eternal movements . . . What other miracles do you ask for."—Sur. I, 238. "True baptism is faith, is submission and obedience to Me and My ambassadors. Nevertheless do I command circumcision for men and women,

which may be done at the age of puberty if the child is too weak for it."—These passages on miracles and baptism are admirable, coming, as they do, from an illiterate, self-educated man of a semi-barbarous country, twelve hundred years ago. Both show their author to be an extraordinary genius.

Sur. I, 255. "In the Pentateuch was the advent⁽¹⁾ foretold. But they have falsified the Scriptures. They know it, but they deny it. The torments of Gehenna will be theirs."—That is a bold claim, indeed! — Sur. I, 284. "I forbid the believers to eat unhealthy food, of dead, sick or old beasts; or blood."⁽²⁾

TRUE PIETY.

Sur. I, 292. "Pious are not those alone who turn their faces East and West when praying. Pious is he who believes in and loves and obeys God, who believes in life to come and in the Koran. Pious is he who, to please Me, spends to his relatives, the orphans, the pilgrims; who offers hospitality, the most beautiful of virtues. Pious are they who redeem the captives, who pray devoutly, who give themselves with their whole heart to their Creator; who give alms from generosity and sympathy, not ostentation; from the desire to relieve, from pity and fellow-feeling. They shall be blessed by Me. Such a gift is a loan to Me. Pious are they who fulfill their promised word, who are patient, resigned and religious in adversity; who stand the hard times with patience and hopefulness, without murmur nor blasphemy. These are the just and beloved ones of God." — These are admirable aphorisms!

Sur. I, 303. "The punishment of Talion is inflicted only upon the guilty party, not upon the innocent relatives."—Sur. I, 315. "Believers, I forbid you the wine during the day: it is a beverage spoiling your reason. After sunset you may drink of it, in moderation."—Sur. I, 332. "Fight the holy war for my cause, for your religion's sake, or when unjustly treated. Then kill and chase your enemies wherever you find them. Oppress who oppresses you; be generous to the good of whatever

(1) Of Moh. (2) Following Moses and Zoroaster.

religion, and terrible to the wicked." — Sur. I, 350. "Give alms to the true believers in need, but encourage not vice and laziness."—Here is a timely hint to the abuse of alms.—Sur. I, 434. "Those living of the produce of usury, are contaminated. I destroy usury from the face of the earth.(1)—Sur. II, 111. "Whatever be the religion of the person you are obligated to, keep your promise. I love him who keeps his engagements." — Not all sects have taught such fair dealings, and less have they acted upon such principles. Jesus, too, has preached love and forgiveness to enemies. Who lives up to such?—Sur. II, 243. "They ever ask thee to do miracles. Tell them, I am but a man as you are. Allah ordained me to instruct you, but I have no share in His omnipotence."

THE MESSIAH AND ETHICS.

Sur. II, 122. "Woe to those who believe in the advent of a pretended messiah, to have the empire over the world. Allah has said: Many ambassadors have enlightened the world; thou alone, Mohammed, shalt have the full revelation, and after thee no one shall come."—Here is Mohammed's version of the messiah-ideal. To him the messiah is simply an ambassador of God, to instruct and improve men. He is no Davidian, no miracle-worker, no Son of God. Moses and the prophets in the Pentateuch, etc., have brought that message, but that had been misinterpreted by priest and rabbi. Jesus and the apostles were such, but he became unfaithful to his task by claiming partnership in the Godhead. He, Moh., is the restorer and last reformator of the true faith. There is nothing beyond that. By conscientiously following Islam, men would gradually be regenerated and become as peaceful, good and happy, as it is in their nature to be. That is Moh.'s messiah-ideal. That is the "kingdom of heaven upon earth," and he himself is its personification. It is a prosy, yet rational view of the great problem, religious, social and economic. Should all men live up to Koran, Gospel or Pentateuch, the problem might be solved. Unfortu-

(1) So the Pentateuch, the economical conditions being identical.

nately the "previous question" is: how make them do so?

Sur. II, 140. "O believers, fight loyally and do not encourage traitors . . . Punish with death whosoever betrays the secrets of his former party." — Yet historians claim that he was not always fair to enemies, that he was to them treacherous, even to assassination. — Sur. IV, 3. "O believers, take care not to follow the idolaters in offering human sacrifices, or even animal ones."

Sur. IV, 13. "What food is allowable? All healthy things are." (Follow specifications.) — Sur. IV, 144. "Abstain from fermented liquors; drink no wine, except when your health requires it. Have no hazard games; Eblis is master of the heart of the drunkard and the gambler." — Sur. 6, 193. "I prepare rewards for those adhering to my last envoy, the prophet, issued from the family of Abraham and Ismael. All the sacred books have announced his advent. He shall tell them in all truth the last words I shall address to mortals. No more prophets! for there is nothing more to announce." — That is a remarkable and bold assertion! — Sur. VII, 3. "The true believers observe prayers, give alms, practice hospitality, are the friends of those with whom they have broken bread, and never sit at the table of their enemies.—These are Arabian views, but they have the merit of sincerity. Jesus was more lofty.— Sur. IX, 26. "Infamous is the heart that loves nothing, is never moved. Allah recommended love, affection, friendship, pity." — Sur. IX, 31. "The faithful dies smiling with happiness, at the thought of soon seeing his Creator; and if he regrets his family, he has the hope of once to see them again."

UNITY OF RELIGIONS.

Sur. XII, 15, etc. "I have established for you a religion which formerly I have recommended to Noah. The same one I have revealed to thee, Mohammed! That one I have later taught to Abraham, to Moses, to Jesus, telling them: Observe that religion. Do not divide yourselves into sects. This Cult has been altered. I give it to thee again in all its purity. Jealousy and

discord have called forth sects. It is shameful to see such religious divisions." — This is a very fine inspiration, indeed! It is worthy of a religious genius and a great, ethical leader! When we yet remember that Mohammed was but slightly educated, if at all; that he had but scant books and means of information at his disposal; that he was surrounded by rough, roving, ignorant, superstitious tribes and that nevertheless, by his genius and perspicacity, he correctly guessed the Unity of religion, in spite of the diversity of forms, creeds, etc. That is most honorable to his common sense and his religious sense.

FORMAL DIVERSITY.

Sur. XII, 25. "Who are those gods whom they adore? Men of some genius who were above the vulgar, by their knowledge, etc., claimed divinity . . . Hypocrisy then speculated upon the weak-minded of their own people."—Sur. XII, 65. "Revenge yourselves upon the strong one that wrongs you; or you encourage him to renewed wrong. Pardon the weak; you make a friend of him."—Sur. XV, 20. "Never attack those who have not offended you. Attack not even an enemy without first trying some compromise."—Sur. XXI, 63. "All beings have known prayer. Life ought to be one great song to the Lord."—Sur. XXIII, 34. "Do not despair on the day when happiness forsakes you. Do not over-rejoice when it comes. Ever be resigned."—Sur. XXVIII, 12. "If you are resigned, every misfortune will finish in happiness." — There is excellent, uncommon good sense, the *juste milieu*, no sentimentality and no roughness, in all these maxims, worthy of a practical law-giver.

Sur. XXXII, 55. "There are people saying: I belong to no religion." These are the most infamous ones. How should they be virtuous? How curb their passions? Why not satisfy their criminal desires? They who fear nothing after death? Who hope nothing from their efforts towards virtue? The Jews fear My name. The idolaters fear and hope in their gods. Hence they

may be virtuous, since they fear and hope. Whilst those without any faith, have no divine object and no other guides but their own personal satisfaction, their bodily enjoyments."

Sur. xxxv, 23. "I am grateful for the good done for My sake to man and animal." xxxvi, 1, etc. "Allah recommends to you hospitality as a virtue which he especially loves. Let your guest be sacred to you, be he an infidel, even an enemy. Out of your house he is at your mercy; but for two days you cannot refuse him an asylum, a bed and food." Even such hospitality is enjoined in *B. H. Sur.* ix, 11. "Let the breaking of bread be an inviolable sign of alliance." So it is too in (*After Heg.*) i, 153, where "bread and salt render the guest sacred." The same Sur. xxxvi, 1. "Allah recommends to you hospitality as a virtue which he loves especially." — The Pentateuch, too, remembers that virtue characterizing moral, civilized, humane life. Abraham was hospitable; so was Loth; whilst Sodom was not. Nor was so Geba, the city of Benjamin (in Judges,) and both places were destroyed. Hospitality is the A, B, C of justice and sympathy; it is the aroma of pristine virtue, the criterion of civilization, in scriptural language: "fear of God."

Sur. xxxvi, 12. "If you can have peace without loss to religion or country, seek no war. Think of the weeping and feeble, of the unhappy ones oppressed by misery, during war. While peace brings back abundance and joy into families." — Unfortunately the Prophet did not much come up to these wise and humane teachings. From the moment he felt strong, he was a man of war, from 622 to 632 *P. H.*, during all the time of his residence in Medina; and his were mostly atrocious and unjust wars; constantly aggressive and conquering wars. Yet we know not what part therein was his, and what was that of his Bedouin followers. We cannot decide whether he should be held responsible for that, or rather Abu-Bakre, Omar, Hamza, etc. He may have been compelled to such wars, on the plea of the "interest to

country and religion." The strong always have a plea against the weak.

Sur. xxxviii, 1. "Those that do good for the sake of reward, but are regretting the sacrifice entailed thereby, have lost all their merit; their good actions are null."—This rigorous view is identical with that of the Hebrew moralists and that of Jesus. Those Asiatics appear to have been very ideal, sometimes.

Sur. xxxviii, 22. "During his airy journey (to the heavens) the Prophet saw: Rivers of perfumed waters, streams of milk of the finest taste, lakes of wine, delicious to drinkers (?), pools of pure honey, all kinds of fruit and the houris with their songs. . ."

Sur. xl, 40, etc. "They say: The Koran repeats itself. Yes, because not all men as yet are converted, and daily it must be taught to new neophytes. The book is simple and clear. xli, 86. "Those treating it as an imposture, will be punished. . . They will have to bear chains and collars of iron and be dragged to Gehenna."

Sur. xli, 94. "Forbid the cohabitation of whites and blacks, under punishment of death. Every mixture is vitiated."—That is rather exaggerated. Anthropology teaches that slow mixture of races improves both by natural selection.

Sur. xliii, 33. "If all the trees on earth were to become feathers, and all the waters of the seas turned to ink, they would not describe my omnipotence."—These figures and metaphors are strikingly akin with the verses of a Hebrew Aramaic hymn, called in the ritual: "*Hakkdomoth*," for Pentecost-recitation.

Sur. xliiv, 39. "To think of the Lord and his *Koran* equals prayer. Tell to Christians and Jews: Read the Koran and compare it with your own Scriptures, and if you are intelligent, you will recognize there the words of Allah and what men have added thereunto. . . . It is our Lord who sent you these books, but your priests have altered them for their own advantage."—That is strong language; a bold idea piquantly set forth.—Kühnen and Wallhausen could do no better. But it cannot be denied that there is often in the Koran great and

uncommon good sense, with a profound feeling of discriminating the grain from the husk. Not all in sacred books is sacred and true, and none have a right to cast stones. Nor does the Koran make an exception to this. His description above of His heavenly journey, Paradise, houris, etc., also is not all divine, either.

Sur. XLIV, 47. "There was a time, when thou, Mohammed, didst not know how to write a line with thy own hand, but I wanted thee to learn to read and write, and in less than three moons thou didst acquire both."

Sur. XLVIII, 16. "I allow you to cultivate the arts and sciences. But you must not abuse them for idol-worship, frivolity and obscenity."—XLVIII, 140. "The father is responsible for the vices he sets the example of to his children. So is the mother for the example set to her daughters. The children are not responsible for the vices of their parents." — For the parents educate the children, not vice versa—hence the responsibility of the first.—Sur. I.XI, 2. "Allah has sent me to instruct you in his laws. I speak in his name. May his ire crush me if I lie."—Sur. I.XI, 62. "The Alkoran comes from Allah. It is the confirmation of the Pentateuch. It is the last book coming from God." — Moh. assumes to himself the role of the Jewish and Christian expected Messiah.

Sur. I.XI, 75. "He is alone, having no son nor daughters. Associate nothing with him (Allah.)"

TROUBLE IN THE PROPHET'S HAREM.

Surate LXVI, 1, etc. "Mohammed! *Hafsa* and *Aiesha* have unworthily acted to ask thee to abandon thy Egyptian slave, the mother of Ibrahim. Repudiate *Hafsa*, the more guilty one; and lock up *Aiesha* in her apartments, until she asks pardon. The wives of Noah and of Loth were perfidious and they were extirpated. As models I quote *Assia*, the slave of Pharoah, (*Bassia*, daughter of Pharoah, the rescuer of Moses, according to the Haggada): further *Mariam*, pious and good in trials (mother of Jesus?); *Kadijah*, the first convert to the Koran. (Mohammed's first wife); *Fatma*, the devoted slave (of Mohammed) and *Fatima*, (his daughter)." —

The following will explain the above revelation. The Prophet had sent a challenge to the neighboring potentates to embrace his religion. The ruler of Egypt, in reply, sent him two beautiful slaves, the one of which bore the Prophet a son. The other wives became jealous and claimed that she should be sent out of the harem as an intruder. — At which the Deity felt indignant and commanded Mohammed to repudiate one and lock up the other of the two wifely ringleaders of the domestic rebellion: *Hafsa* and *Aiesha*, the first, the daughter of Hamza, and the other, the daughter of Abu-Bakre — leading friends and captains of Mohammed. — These two women led the conspiracy in the prophet's household, which appears to have threatened his entire authority. But he proved to be the stronger. The Deity stood by him. The two women had to apologize. The Egyptian slave was reconciled to the harem and peace was restored. Some historians claim that such episodes of feminine insolence were the cause that the Koran insists upon the isolation and the subordination of woman to man, which before Moh. was not the rule in Arabia. The reader has seen that the Koran is the eloquent advocate, not the oppressor of the sex.

Sur. LXVIII, 79. "The half-opened rose exhales its sweet perfume. When fully open, it evaporates. Imitate the closed one in presence of those you know not. If you open your innermost, they may break it coarsely, throwing the foliage into the dust and the perfume to the winds. Your rose is your faith, the perfume is your hope in *Me*, the leaves are your virtues! You are a bouquet of roses, keep it pure until I shall cull it." — That is undoubtedly a most exquisite piece of style and thought. The diction, the idea and the feeling are equally fine, proving that the author of the Koran was a deep thinker and a most genuine poet. It is, too, didactic and realistic. Like a prisma at the light, it radiates in many-colored beautiful rays. It remembers "Song of Songs," "Ecclesiastes" and "Proverbs" of the Scriptures. It is gallant, poetic and thoughtful.

Sur. LXVIII, 125. "Is it repentance and charity to

make gifts to monasteries? Give bread to the needy, that I will remember. A golden vase to the rich is not so much as a drop of water to the poor."—This is a bitter sarcasm upon the wealth of the monastic Abbeys, and the gifts bestowed upon them.

Sur. LXVIII, 129. "Remember how I protected Mohammed and Abu-Bakre fleeing from the idolaters. They hid in a cave. Abu-Bakre craved and longed for his family. The Prophet said: Allah is with us! A spider weaved its web over the opening of the cave. When, two hours later, the idolaters passed by in pursuit of them, they could not suppose that somebody was hid therein." LXVIII, 414. "O, Mohammed! Aiesha and Hafsa have suffered enough; their repentance is sincere, pardon them; take back Hafsa, set free Aiesha; let them offer excuses to Mariam. Let Mariam not be proud. Let all be reconciled. Remember my laws, O believers!" — It is hard to accept that as the word of the Deity. It is as not psychological to accept Mohammed as a conscious deceiver. We shall be nearest the truth in thinking that he so thoroughly had identified his own subjectivity with Deity that he deemed his feelings and broodings as those of the God-head. He thus declared his own words, propositions and resolves in the grand and eventful career of his life, as dictates and inspirations from on high. As the Aeolean harp sounds the tunes produced by the air-currents passing by, even such is the nature of the prophets. All their feelings are deemed inspired from above. It is a psychological habit, created by the many extraordinary qualifications constituting the nature of such men: faith in divine inspiration, fancy to see or dream visions, trusting to be the vehicle of divine messages; naive belief in miracles, modesty of self-abnegation, and exorbitant pride to imagine one's own ideas as being the inspirations of heaven. Ages that created the acceptance of prophecy could alone create men believing to be prophets.

CHAPTER VI.

PENTATEUCH, PROPHEETS, ISRAEL.

Anti Hegira. Sur. I, 61. "O Israel, whom I have overwhelmed with my benefactions, be faithful to My alliance. Believe in the book sent by Me to corroborate the Pentateuch and the commandments given to Moses."—In innumerable passages the Koran gives utterance to the ardent wish of Moh. to see the Arabian Jews recognize and assist his movement. They were ready to protect and assist him, but as he rejected the ceremonial laws, etc., they would not accept him as a Jew, and less as the messiah.

Sur. II, 2. "I have sent thee, O Mohammed, in all truth the book which confirms the one preceding it. I made to come down from on high the Pentateuch, the Psalms, the Tables of the Law, all to serve as a direction to men. I have and do make come down the verses making up the Koran."—Sur. IV, 11. "Allah said: To-day I perfect the belief of the faithful. I confirm the Pentateuch by the Koran, giving you Islam as your religion."—Islam means: "*Faith in God*," alluding to: "Abraham believed in God and this was accounted him as righteousness."⁽¹⁾ Paul, too, built his Christianity upon that.

Sur. IV, 119. "The Koran confirms the truths of the Pentateuch and demonstrates the false things which have been there embodied."—This is a bold assertion, intimating that everything in the Pentateuch, not accepted by the Koran, is a fabrication! an opinion entirely untenable. Paul did not claim that, but declared, that Jesus had abolished it, and had returned to Abraham's faith, by virtue of his own messianity.

Sur. V, 172. "The Pentateuch is the direction of the Lord. The Koran is its promised continuation and con-

(1) והאמן ביהוה ויחשבה לו צדקה. (Gen. xv, 6.)

firmation." — To continue my preceding note, I may say: The real meaning of these verses cannot be fully guessed. Most probably their author himself had no settled opinion on the Jewish Scriptures. Whether some parts of the Pentateuch are interpolated, or of the other sacred writings of the Canon, or of the traditional interpretations, the Talmud, etc?—It would seem that all of the Pentateuch, not confirmed, i. e., repeated in the *Koran*, he considered as interpolations; hence, the entire ceremonial and priestly Codes; excepting but the prophetic or ethical parts.

Sur. VI, 180. "Do not relapse into old errors. Remember the adoration of the calf, made of gold, stolen from the Egyptians, and perfected by the Samaritan in a manner as to produce bellowing by the introduction of air within it."—There is a Midrashic legend to the same point. Moh. knew many such legends; he was unacquainted with the Talmudical Halacha or legal part; he knew well the ethical parts of the Pentateuch and Psalms, taking that as the whole of the Sacred Writ.

Sur. VI, 209. "Remember the prevaricators at the city of Aila, changed into apes, as were the inhabitants of Sodom."—It alludes to the ourang-outangs frequent in that region. As the preceding one, it is a version of *Haggada*. — Sur. XI, 59. "The Pentateuch has been adulterated. Therefore I have given the Koran. It brings many new revelations and confirms the old ones."—

Sur. XVI, 18. "The Koran is the confirmation and continuation of the Book written by Moses. Those following the Pentateuch may become virtuous. Those following this Book will be the elect."—Sur. LIII, 30. "Israel, rememberest thou not that thy idol (the golden calf) had been broken by Moses. Why has gold ever been the cause of thy errors?"—Sur. LIII, 35. "Whosoever will come to the *Kaaba* to read the veritable Pentateuch, will not be long in error." — Was there really the Pentateuch in another version in the *Kaaba*? There are no data on that. But the Arabian legends presuppose such.

Anti Hegira. Surate I, 44. "I have made it a covenant with Israel through Moses. But that people broke the alliance on ceasing to be united and doing wrong."

Sur. I, 204. "I selected Abraham and said unto him: I make thee *Imam* of nations, to direct men unto good deeds . . . I gave him two sons, Ismael and Isaac. Abraham was guilty of following the entreaties of Sarah to chase away Hagar and Ismael. I threatened him with my malediction, if he would not repent. Abraham went after his slave (Hagar) and found her in Mecca. He established himself there, abandoning Sarah and taking Isaac with him. . . . Abraham, assisted by Ismael, built the mosque of the *Kaaba*. There were deposited the pieces of the Tables of the Law broken by Moses. (?) The Pentateuch and Psalms of David are there also now. (?) And the Koran, too, is to be placed there."

Sur. III, 295. "Moses, especially, was my ambassador, I spoke to him upon Mt. Sinai." — Sur. v. "Abraham, thinking at the impotence of the idols, inquired, who is the Master of all existence? Is it the brilliant Evening-star? No! it disappears! The moon? No, that vanishes, too. The sun? No, there must be a higher power . . . Allah listens to the true believers of all religions. Faith is ever meritorious. Abraham received the light from heaven." — There is a Haggada to the same purpose.

Sur. vi. "narrates at large the mission of Moses at the Court of Pharaoh, the miracles, the remonstrances with king, courtiers and magicians, embodying a good deal of Haggada's and Jewish legends, embellished with Arabian fancy."

Sur. xiv, 31. "I have freed the people of Israel, I bless and protect that of Ismael; I had chosen Israel for my alliance, because he was the most virtuous upon earth . . . He has demerited and I have abandoned him. Then I chose him again, for I knew he is but misled, not criminal." "XLVI. Sur. tells the story of Moses' birth and his dangers, the Egyptian princess that saved him and educated him till his flight to Midian." "XLVII. Sur. nar-

rates the story of Solomon and the queen of Sheba, whose name was Balkis."

Sur. LXII, 13. "Those Jews have forgotten that I have retired my alliance from them and that I do no longer protect them. Ye shall not molest them, O Believers! for it is they who are the nearest to the true faith."

Sur. LXIV, 11. "Believers, when called to the reading of the Koran, on assembly-day, think of *Me*. Leave off all business to listen to My instructions; leaving the mosque, you may go to your feasts." — That refers to Friday, the Mohammedan Sabbath.

Sur. LXVII, 13. "Reject from your Synagogues those that worship Esdras." (?) — Several times the Koran alludes to Esdras as being worshipped as the Son of God. — Esra the Scribe may have been considered as the restorer of Mosaism and a second Moses, never as more. I may venture the guess that Mohammed meant simply Jesus, the Hebrew *Jeshu*, identical in significance with *Esra*: help. Both these names the Koran fused into one personage, and hence the claim that some Jews call Esra, or Jeshu, Son of God. No doubt, there lived in Arabia many of those Jew-christians, Nazareans, who were Jews in every sense, but thinking *Jeshu* to be the son of God. To such that passage may allude.

JESUS — MARY — GOSPEL — APOSTLES.

Anti Hegira. Surate 11, 52. "Mary espoused Joseph and became a mother. I reveal it to thee, what was unknown to thee. For the disciples of Hazreti (Jesus of Nazareth) have arranged Scriptures as it pleased them. Mary bore Hazreti: I blessed that child according to my promise. . . . When he grew up, I told him: Remember my words, be faithful to my laws, confirm the Pentateuch and change nothing. Promise reward to those doing good and punishment to those doing evil. Do not designate which are the enjoyments and which the torments hereafter, because thou knowest them not. A prophet will come after thee who will confirm the Book given until then and to whom I shall show Paradise in an inspired dream. To him I shall show each

degree of joy and torture. That prophet will be the greatest one, since he will be the first able to give details concerning future life. He will be the last one, for no more ambassadors will come after him. Jesus claimed to be invested with divine power and to do miracles. . . I announced him my anger. I am alone the Lord Creator . . . and thou art ruining those that believe in thee. His disciples took such an ascendancy over him, that they made of him their slave, not their master; to such a degree that he allowed his disciples to write the Gospel which he had begun under divine inspiration. . . They gave him out as the son of Allah, and he, flattered and afraid, did not contradict them. Upon the advice of the hypocrite Buthron (?) did he order confession (?) that he may profit by it. . . He instituted priests for such a deposit . . . whom he forbid women and good fare. . . To bid the impossible, that is to make perjurers and hypocrites. . . Thus what did your monks and priests do? They violated the women whom they could not pervert. With the money collected for the poor, they made orgies. . . That was natural. I have not created men contrary to nature. . . Hazreti, faithless to his mission, was abandoned by Me and delivered to Jewish persecutions. Had he been God-Son, as his disciples said, and you Christians repeat, nobody could touch him, death would have had no power over him. . . Peace to him whose youth was holy and whose death has atoned for his mistakes. Woe to you, who believe in three gods; who worship the image of Mary, pure and virtuous, but a woman; who prostrate yourselves before thousands of names and of images whom you call saints. That is idolatry. Hazreti was but a man whom I have raised to the importance of an Apostle, but who was weak in his mission. . . You ask, why did not Joseph denounce the fraud of his son? Interrogate the Pentateuch (?), which will tell you that he had perished in the Jordan at the very begin of his son's mission. Joseph was no accomplice in that blasphemy against *Me*."

Sur. xxiiii, 44. "The Christian priests pronounce blasphemy when they say that mercy and pardon (of

God) are in their hands. I alone have omnipotence. No one has a part in it. I alone shall be worshipped."

P.H. Sur. II, 131. "I make no bargains as the Christians claim, who pay to their confessors the fines which these impose upon them in my name."—Sur. III, 286. "As long as Hazreti, in the begin of his mission, repeated my instructions, nobody believed him. At once he was called Son of God, claimed to perform miracles, etc., many people believed in him. When he came to Jerusalem, they brought him real blind and halting persons, and he did not cure them. . . He had good intentions, but he deviated from his route. . . On the day of judgment, he will protest against his disciples, who will be responsible for all."—Sur. III, 294. "Among the Apostles some were truthful interpreters, others turned their mission to their own advantage."—Sur. III, 302. "O ye who have received the Scriptures, do not overstep the right measure in your religion. Jews, Hazreti was sent by *Me*, and until the day when he claimed to be my son, he repeated my supreme behests. . . Christians, believe but in God, the only One, speak not of trinity."

Sur. III, 303. "Confession, male and female monasteries, were the work of Hazreti's disciples. Wherefore do you confess your sins to men and obtain pardon of them, since I know and see your actions? The Christians ask: What is good and what is bad in Hazreti's words? Tell them: Judge according to the Alkoran. See what is conform to and what contradicts it. Common sense will decide. If they would but make this comparison, they would soon be enlightened! But they do not."

Sur. IV, 118. "The Pentateuch is of Me, but take care of the errors, lies, etc., brought in by man's hands. The Gospel has been adulterated—the veritable one does not exist. Follow the Koran, it derives from Me."

Sur. IV, 126. "What is that *messiah* you expect, O Jews? What is that God you worship, O Christians? The messiah means, the last word I shall address to the peoples, and which will be their last guide. The Koran is My last announcement by My last ambassador . . .

Infidel is he who says : Allah is a member of the trinity. There is but one God . . . Hazreti was but an apostle. His mother and his father, as himself, could not do without food, etc." — Sur. IV, 127. "I have promised that last ambassador, a descendant of Ismael. Here he is come, but the infidels refuse to believe!" — Mohammed claimed to be the messiah expected by Jews and Christians.

Sur. IV, 166. "Allah said to Hazreti : How didst thou fulfill thy mission ? Hazreti replied : I have confirmed the Pentateuch, I have written the Gospel according to orders. But I left it in the hands of my disciples, who have adulterated it. They made me Thy son, saying, the people will believe a God, not an apostle. Pardon, O Lord. Thou art merciful." — This way of understanding Hazreti, gives us a fair standard to measure Mohammed by. He had to have an angel and revelations, etc., to be believed by the people. "The marvelous alone is believed in, not the simple truth," as he complains himself.

Sur. V, 173. "The Christians follow neither the Pentateuch nor the Koran. As guide they have fragments of the divine word, every day more falsified." — Sur. XIII, 77. "Tell them (the idolaters) Hazreti is preferable to your gods ; he was misled, but he did not bid crimes ; your gods have commanded murder, infanticide, etc . . . You others, who adore Hazreti, why do you neglect that part of the Gospel which I have dictated to him, and follow that which his disciples have written?" — Sur. XXV, 9. "Hazreti said : O Israel, I am the apostle of God, to confirm the Pentateuch and to announce to you the arrival of a prophet after me, whose name will be Ahmed (the Illumined and identical in signification with Mohammed.) But they misled Hazreti in his mission. The faithless disciples changed the meaning of the word." — Here is alluded to the term "Parakletos, the "admonisher," and claimed as referring to Mohammed or Ahmed of Mecca. The Gospel divines understand by it the *Holy Spirit*. The Koran theologians claim, it refers to their prophet, and to

that refers Moh.'s affirmation, that the Gospels foretold his advent. (Note by Fatma Zaid.)

Sur. XLV, 42. "Tell the Christians: Read the Koran and you will find out what is interpolated unto your Scriptures . . . Of the scriptural term: "*Word of Allah*" they have made: "*Son of Allah*."—Sur. XLIX, 23. "The apostles whom I have sent before thee, have not possessed the gift of miracles." — In this, as in other passages, Mohammed emphatically denies the possibility that any man can do miracles, declaring its claim tantamount to blasphemy. He intimates, that miracle-doing is an attribute of omnipotence, belonging to the Deity alone. Nevertheless, in other passages, he appears to acknowledge the miracles of Moses, and, by implication, even all the wonders of the Old Testament, which he comprises under Pentateuch. It seems, he was not at one with himself on this point. Emphatically he denies the New Testament ones. It is refreshing to find him explicit that he is no miracle-worker, and that his seven heaven's journey was only spiritually, his body remaining quietly in his *harem*. Maybe he first believed in such and later he gave them up, his contemporaries not coinciding in such belief; the *Koreishites* especially.

But we must not be too severe upon Mohammed concerning such hesitations and equivocations. Let us be grateful that he claimed no miracles. No less a man than Maimonides, flourishing fully six centuries later, was as contradictory and doubtful on that subject as the Arabian Teacher.

Sur. LII, 86. "All my apostles have preached one and the same religion. It is yours, the Islam!"—We have commented on the first part of that verse. As to the close, that alludes but to the ethical parts of the Koran.

Sur. LIV, 7. "Zachary was my zealous servant, pious and prayerful; he prayed for a son, I gave him one: Jahia (John, the Baptist?) He was tender, pure, good and pious. But he erred. He replaced bloody baptism by that of water. (?) His terrestrial death atoned for his errors."—This allusion to John is remarkable. It shows him as prominent in Arabia; while Paul

is not.—Sur. LIV, 25. “We do not adore Mary, but we render her justice. She issued from a pious and saintly family, was raised in virtue, was chaste and pure, courageous in tribulations. She has obtained the first place among the elect.”—Sur. LVII, 1. “I have sent thee, Mohammed, the book to enlighten the people. Every apostle I have sent, has always spoken clearly and plainly. Hazreti himself spoke according to my will and with clearness. His disciples have written the book, which I had bidden him to write, alone and without any assistance. That book is obscure and hard to understand.”—Sur. LXVIII. “The Jews that say: Ozair is the son of Allah, are nonsensical. I alone am God. Whence comes that impious belief? Ozair was faithful and followed the Pentateuch. When he died, he was honorably buried. One hundred years later, a man named Esdras sneaked into his mausoleum. He took away the mummy and threw it into the sea; then he placed himself into the sarcophagus in its stead. The next morning, when the Jews came to offer their prayers, Esdras arose again, to their astonishment. He arose and showed the linens of the mummy: I am Ozair, he said. Then the Jews exclaimed: He must be the son of Allah.”—This seems to be the Arabian version of the resurrection. But the resurrection was believed in at once, not a century later! Ozair, Hazreti, Esra, in the Koran seem to be different names of one and the same person: Jesus of Nazareth.

MOHAMMED ON JEWS AND CHRISTIANS.

Sur. LI, 41. “O ye Jews that formerly I have blessed, you who have known my commandments, who have so little left to do to be faithful, come back to Me, entirely! The Jews have been persecuted by the Christians, and will yet be so. Nevertheless have they not ceased to address Me in their prayers. Generally they are mild, polite, friendly; they flee from vice and debauchery, are pious and faithful. Respect them, O believers, fear not to be their friends. The Christians are very weak believers. But they are and will ever be oppressors.

They brook no restraint, but they wish to oppress others. Jews and Christians, who are preferable?"—Mohammed was little in contact with Christians; they were not numerous in Arabia and mostly of the dissenting sects. The Jews were numerous, influential and forming independent principalities there; some even were powerful neighbors of *Medina*. At first they were inclined to favor him and his doctrine, so much akin to theirs. He, too, was inclined that way: hence the above verses. Unfortunately he insisted upon recognition as a prophet, and the Koran as a new revelation; he insisted upon subjection, and war was the result.

MASTER, SLAVE, ORPHANS, FAMILY.

Anti Hegira. Sur. xxx, 7. "Happy is the master whose slaves will pray for him."—His tenderness for slaves is as great as for women and children, for the poor and the stranger; following his biblical teachers

Post Hegira. Sur. i, 371, etc. "You must speak to all your slaves with kindness, treat them with benevolence and generosity. While the woman in your possession (wife—odalyck) you must treat with increased regards and care, with politeness and sweetness. Satisfy all her honest wishes, do your best to make yourself beloved by her. Your espoused slaves are your most powerful auxiliaries in heaven. At your death, the slaves, mothers of your children, receive one-half of your fortunes, your children the other half. Slave-wives without children get your movable goods."—The Orient gives to the father all-power over wife, children, slaves and property; hence also full liberty of bequest. His favorite son is his representative. It knows no birth-privilege.—Sur. i, 371. "Choose among your sons him upon whom you wish to bestow your titles, and to him give the major part of that one half of your fortune . . . He must provide for your daughters . . . He must marry them to good husbands . . . A son gets twice as much as a daughter, because he must provide for his wife."—The Pentateuch is much in advance of that. It gives the primogeniture to the really first-born son, not to

the favorite. That opens the door to cabals and discord in the family, makes brothers rivals and bitter enemies. . The first-born has two shares, not half of the inheritance. — Sur. 11, 179. “Paradise is destined for the generous, the serviceable, the meek, that easily forgive the small failings of their slaves and children.”—This is an excellent lesson for an impulsive, vindictive Bedouin.

Sur. 111, 24. “In the division of your fortune I ordain you to favor not the favorite son, but the most worthy one . . . Slave-mothers leave their share to their children when dead. Their inheritance must stay in the family.”

Sur. 111, 31. “I forbid you to sell a woman without her children and her husband.”—Here is some consolation under the circumstances. — Sur. 111, 193. “Who was unjust towards his slave, must offer him his excuses. Who ill-treats slaves, him I give my curse . . . Justice is man’s salvation.”—How then justify slavery at all?

Sur. 1V, 56. “Whosoever will kill an innocent man, is to be considered as the murderer of the human kind. And who will save one man’s life, is to be regarded as if he had saved the human race.” — This is a known Haggada, almost literally copied.—Sur. v, 164. “The son of a poor mother must work and sustain her. The State cannot claim the son of a poor mother . . . A son gains Paradise at the feet of his mother.” — This is a fine idea, finely expressed, a noble law and a generous lesson. A fine inscription for the family-door.— Sur. v, 165. “Do not kill nor sacrifice (to the gods) your children, from poverty. God will provide for them.”—That throws a ghastly light upon Arabia of 600 P. C.

Sur. v, 167. “Let slavery be the assistance of the rich to the poor, not a torment to them.”—Here is an excuse for slavery: The poor would starve! But without slavery, no poor!—Sur. XI, 345. “God created you all as the issue of two individuals, O men . . . You have all the same origin. Let there be no oppressors and no oppressed among you. Let be free Jew, Christian, Pagan, who do not attack you.”—Yet Moh. made war for conversion and his successors for dominion, tribute and pride. Just so did other potentates. But let

us be thankful for the principle.—Sur. XLVIII, 98. “Never impose more work upon your servants than they can perform . . . Instruct their children, at least, to read and write, and in the Koran.”—Education will, in time, conquer liberty for the oppressed.—Sur. XLVIII, 100. “Take care of your stables. Do not ill-treat your horses. Chastise your slaves who beat them.”—Here is sympathy with the beast, and economic wisdom, too.—Sur. XLVIII, 103. “The education of children concerns the mother.”—Especially in a semi-barbarous society, and polygamous, too.—Sur. XLVIII, 146. “It is not allowed to a Mussulman to trade in and do the commerce of slaves.”—Here is a contradiction. Slavery and wife-slavery—and yet not trade in it? That is a dead-letter law. Most of the slave-dealers in the Orient are Greeks, claims Fatma Zaid; but this is not true, half of society being unfree.

Sur. XLVIII, 147. “Believers, you must prevent castration in all countries belonging to you . . . Except if it is voluntary. Castration is forbidden upon animals, too.” The Pentateuch, also, forbids both; but it forbids slaves. The Koran is built upon it, and it is naive yet to forbid castration and eunuchs. — Sur. LV, 80. “I desire that the rich make the poor participate in his wealth. — That is well said, but hardly done. . . Something more is necessary to protect the poor against encroachment.

Sur. LV, 80. “Therefore have I commanded slavery; that the unfortunate child be brought up by the opulent and may not know misery. Where there is slavery, there are no mendicants. Where it is abolished, beggars overrun the country, and women have to do there the work of men. The sex conserved, beautiful, delicate, gracious in the harem . . . in liberty they will become decrepit, disgusting and faded. Fatigue and privations cannot go on a par with beauty and majesty.”

MOH.'S INFLUENCE IN ARABIA.

These are not the experiences in the Western world. This Sura is telling. It gives the clue to Mohammed's views and legislation concerning slavery and polygamy, too. He submits to that institution, he advocates it;

he sanctions it in the Deity's name ; he declares, where it is not existing, worse social evils would be the result : "The improvident child would be exposed and abandoned." Woman would do the work of man, and be a drudge or a harlot. "She is conserved, beautiful and happy, — as the humming-bird in the golden cage — of the harem and the master." Modern experiences prove that, after some practice, the emancipated will find their level and sphere of activity, and will be neither thief, beggar nor drone, but become a blessing to themselves and society.

SLAVERY AND POLYGAMY.

The above paragraphs are Mohammed's views. We cannot sit in judgment over them. We know not well enough Arabia and Asia twelve centuries ago. Perhaps, of the many possible evils, slavery was the lesser, and liberty would have been a curse, as he intimates ; but probably not. A great and good man as Mohammed was, it appears he saw the case but one-sidedly. He never contemplated the possibilities of liberty and its advantages. He took things as he found them. Mosaism saw clearer, and so did the Prophets. They found slavery the greatest wrong and abiding but ill. They proscribed it, and declared it an abomination. From Moses to Jeremiah do we find slavery unsparingly denounced, at least within the Hebrew nationality ; to humanity it did not transcend, but it hinted at it. A Hebrew could not be legally and definitely enslaved. I am sure the Arabian Jews had no Hebrew slaves at his epoch. Why did not Mohammed learn from them ? Why did he not at least try ? In this respect he appears to have been inferior to his models, the Hebrew prophets. He simply was born in a society holding slaves, and he never guessed that it was wrong ; so was slavery and so polygamy, vitiating society. The Pentateuchal era, opening at least some two thousand years earlier, put down in principle the equality and liberty of all men and women (Gen. 1, 28.) It proscribed, consequently, slavery within the nationality (Exod. xx, 2, and

xxi, 2.) It limited and curtailed polygamy. No doubt, it took a long while until the law became a fact; yet it became so finally, and long before Mohammed. Why did he not try the same? Even an ideal principle, an ethical maxim bears its fruit. Having neglected his opportunity, Arabia, the Orient, the Mohammedan countries, drag on that ignoble chain, fatally hindering their onward march. Slavery and polygamy are there the dominant institutions to this day, and their entire civilization is vitiated. This alone may explain the superiority of the West over the East, viz: Monogamy and personal freedom in the West, polygamy and slavery in the East. This may be the cancer of the Orient, the cause of its stagnation and its prostration twelve centuries after Mohammed. Would not the rulers of Turkey, Egypt, Persia, Afghanistan, Morocco, etc., undertake that patriotic and humane task, that ethical and social reformation? The total cessation of slavery and polygamy in the Orient must precede any attempt at regenerating and energizing the once powerful countries of North Africa and of Western Asia. It is not true that the Koran, or the climate, etc., are in their way. Their drawback is slavery and polygamy. Islam is capable of the highest civilization.

Thus we do not mean to belittle the vast genius of the Arabian prophet; far from that! I will readily acknowledge that he did all he could to mitigate the evils of both these institutions. He appeals strongly and frequently to the human heart and intelligence on behalf of the woman, the child, the weak, poor and stranger. There he is a true disciple of the prophets, whom he gallantly acknowledges as his predecessors and his teachers. On this theme the *Koran* is an echo of those ancient tribunes of the people. "Let slavery be the assistance of the rich to the poor."—"Happy those for whom their inferiors pray."—"Paradise is open for the meek and kind masters and husbands."—"Justice is man's salvation."—"A son gains Paradise at the feet of his mother."—"All men are of the same origin, hence no oppressors and no oppressed."—"Allow not to mal-

treat your animals," etc., etc. The Koran is brimful of such verses. Again and again he enjoins to spare, cherish and provide for the woman, as the pattern, the ornament and the delight of the world, as the ideal of creation. It appears he had to deal with harsh tribes, given to infanticide, wife-beating and man-stealing, most lascivious and reckless. He did not dare to declare for liberty and monogamy. He was most dependent upon their free good-will, and all he could do was to mitigate those evils, and that he did with all the fervor of his God-kissed soul.

MAN, WOMAN AND FAMILY IN POLYGAMY.

The sexual relations in Arabia were of the strangest kind, and hence the strange Koran legislation following: Mohammed, a full-blood Arabian, in a high degree sensible to female charms, and not being imbued with the Greek or Judæan principles of sexual restraint even within the bounds of matrimony, attempted by all means, legal, moral and religious, to protect woman against brutality, but with little success. To decree the equality and freedom of woman, was out of the question. Arabian society was unsettled and shifting as the desert sands. All law was valueless, without the adequate force to back it. Law, right and force were identical and synonym; right meant might. Woman being weaker, she could only pray for protection; she could not command right. Hence did not Mohammed declare her free and equal, since she is weaker. He tried to screen her behind religion, poetry, reason, self-interest, Paradise, etc., but in vain! Women in Paradise, he said, are twenty to one man. Well, thought the Bedouin, I shall have there ample choice; man is a privileged person in Paradise, too!

Woman, weaker, without inborn rights, was the property of man. She was sold by parents or relations, if not killed. This was the rule. Free women were the exception. Hence were the laws framed upon that pattern: Most of women are enslaved; the pretty ones are reared by the slave-merchants to become wives;

and the robust ones are trained for work. Their education was in accordance to that. Hence declared the law: Husbands, *buy* your wives. This is the general rule: Buy and pay for them! The law recommended that as the only resource of woman. You shall buy them! To marry a rich girl, was considered sordid. You must even pay for anything she has on. Should you marry into a rich family, a free girl, you must pay her price anyhow. A slave-wife became normal and honorable; a free and a rich wife dishonorable. Nay, the law did not recognize it, and that amounted to an inducement to sell girls! But as a slave-wife, polygamy being permitted, may be easily abused and divorced at the least caprice, the law-giver ordered the husband to give her a dower, besides giving her a substantial *trousseau*, consisting of money and luxuries. By that it was hoped that his avarice would induce him not hastily to divorce her, and to treat her fairly, so as to keep her property, dower and *cadeau* in his family! At the same time she was declared the master's legitimate and honorable wife, with all rights and privileges, as his companion. By that it was believed that her existence would be made tolerable; and all discrimination between rich and poor girls, free and enslaved ones, eliminated. The *Padishah of Istamboul* calls himself "son of a slave." Whilst in polytheism he claimed to be "son of the gods." In such a manner tried the Koran to cope with the social difficulties and render the existence of woman tolerable. It appealed to the interest of man to protect his wife, as he does his horse or his ox. The law did the best it could. But that best was as yet very bad, indeed. The real, "original sin," the radically social wrong remained, when even covered up with flowers and silks. The slave odalysk-wife remained a slave, with all her velvets and pearls. Half of humanity were reared to be singing birds in a cage, or drudges in the rear of the house. They remained the play-ball of caprice and lust, or of interest, blasted in their rights, their feelings, their happiness, their human dignity; whether a variegated humming-bird in a golden cage,

or a drudge at the cow's stable, the difference was only in form, not in substance. What an immense distance from there to the biblical Eve, the companion, mother of life and help-mate, to work, subdue and rule, at the side of Adam, he and she equally created by *Elohim*, both harboring a divine spark of reason, morality and freedom! Gen. 1, 26, etc. The Koran started from a wrong principle, slavery and polygamy, and with all its efforts of legislation and poetry, the radical evil remained. It is to this day the cancer of the Orient, the source of all its weakness, the cause of its small improvement since the Hegira to our own epoch. The only way to the regeneration of the Orient, is the abolition of these institutions. The Koran, too, in principle, has declared that both the sexes and all races are of the same origin and by the same couple. Here is a moral wedge for a great reform. Let the leaders of Oriental humanity proceed from that point and decree the freedom and equality of all races and both the sexes. That will restore the Orient to its ancient force and splendor.

The Greeks had their Pandora-toy. Asia has her slave-wife. The biblical Eve is the only pattern of free womanhood, and she is condition and mother of free manhood. . . The Koran allows an occasional glimpse into the harem of Mohammed. There we find all the drawbacks of polygamy: *Hafsa* is divorced; *Aiesha* locked up; *Mariam* insulted; *Zeinab* poisons the Prophet. He declares jealousy a deadly sin. The Deity often must interfere. But all is in vain. A wrong starting-point will never lead right. Let Oriental legislation abolish polygamy, slavery will go by itself.

The Pentateuch, too, acknowledges the right of the parents to sell their daughters—to become wives. (II M. xxi, 7.) But the Talmudists, with all reverence, curtailed that right, little by little, and reduced it to zero. There, too, the legal expression is yet: "A woman is bought⁽¹⁾ with silver," etc., but soon extended to: "With a writ-

(1) אשה נקנית בכסף בשטר וכביאה.

ten agreement and by natural marriage." A sacred ritual was then added for the betrothal and the final nuptials.⁽¹⁾ She was to have a dower and a trousseau⁽²⁾ legal marriage presupposed that, whether written or not, that was sufficient. Polygamy became practically extinct. Eunuchs and castration, and walled-in harems became unnecessary. So it was in Arabia, too, some claim, but hardly proven, before Mohammed. The Pentateuch had, legally and expressly, not forbidden polygamy; but it had blasted and withered it with hints at shame and dishonor, and instructive tales of family tragedies, so as to induce men to abstain from that filthy, barbarous privilege. Long before Mohammed, monogamy was the rule in Judaea, and selling one's daughter was considered a disgrace and a wrong. Monogamy and personal liberty are since the universal rule in Israel. Long before Mohammed, the exceptions were exceedingly rare, and by the *Ban* of Rabbi *Gershom* entirely extirpated. Thus Judaea and Israel were exactly under the same conditions as Arabia. Hence philanthropists and statesmen of the Orient ought to do as the Talmudists have done, viz: to extirpate from there the ignoble institutions of a barbarous past; institutions which, with religious wars, are the weakest points of the Koran Legislation. I will not lightly coincide with certain critics, who claim that in Arabia, as in Judaea, before the Koran, monogamy was the rule, and that Mohammed, from personal experiences with his many wives, has created the harem, polygamy, slave-wives and daughters, and put woman under lock and key, at the mercy of a brutal eunuch and the satiated master. I believe, no great legislator ever went behind his time; that Mohammed has thrown back Arabia and the Orient, formerly monogamous, I cannot accept without further, strong proofs! I think religious wars, slavery and polygamy—the Achilles heel of the Koran—the Arabians had, from times immemorial, as native, social features, beyond the reach of any law, and strenuously insisted upon, and Mohammed had to con-

(1) אירסין וקדושין. (2) כהונה והוספה כהונה.

nive at them. So had Moses and Esra, Justinian and Charlemagne. But what was tolerable then, is not so now. The moral principle of the Koran is against polygamy. Let it then disappear! : "Woman and man are equal before God." Koran II, 255.—V. 149. "Priests have suggested the sacrifice of virgins to idols."—To which I add that ruffians suggested that of selling them into slavery, and libertines that of caging them into the harem. The Koran is explicit against these institutions: Let them disappear! I must repeat and insist upon this important point, viz: The idea that before Mohammed the Arabian women were better treated, that they lived in monogamy, that they freely and honorably mingled socially with the males, that they were treated by the Bedouins as by the Egyptians, Greeks and Judaeans, tenderly and respectfully, and that Mohammed degraded them—is preposterous! It is contrived by prejudiced critics of Mohammed and his legislation. A man whose power was merely moral, the capacity of being useful to his people, could not be harmful to such an enormous extent, as to enslave one-half of the human race, and to introduce, voluntarily, such unnatural and repulsive social arrangements. Such are the outcome of ills and wrongs and conditions of long standing, of centuries of abuse and makeshift. No single man could ever create them, even if he were fiend enough to wish them, if he had been a giant or cyclop for mischief, he could not! Institutions of such an import are the growth of long, dark ages. But besides the external, socio-logical and psychological proofs, that Mohammed is not their author, the internal ones of the Koran flagrantly refute such an assumption. Open its pages, and nearly wherever you read, you will find its feeling author ever pleading the cause of oppressed womanhood, with a perseverance, a warmth and a pathos, that often brings tears into the eyes of the unbiassed reader. He will see that the law-giver had here to struggle against deep-rooted, inveterated, social ills; that he had to fight for the weaker against the stronger; that he put all his authority as a prophet, law-giver,

preacher and reformer at the service of that great cause. It is therefore preposterous and cruel to assume, without very cogent reasons, that before Mohammed woman was free, and that he wantonly put her under the yoke; and such reasons are nowhere to be found.

In proof thereof, let us look closer to that pathetic passage just quoted and its context. I take it at random; it is thrilling with sympathy for oppressed womanhood. So is the following chapter:

Sur. v, 146. "The sojourn of Paradise is the dwelling of the brave, the just, the faithful; the abode of the woman chaste, honest and pure, a tender and submissive slave (-wife), a loving and devoted mother."

CHAPTER VII.

WOMEN AND CHILDREN.

Sur. v, 149. "The false divinities (daemons) have suggested to their priests that cruel idea of offering to them yearly a virgin, by each family, as a bloody sacrifice. The blood of these innocent victims will fall back upon their heads."—Could Mohammed be the author of such cruelties?

Fatma Zaida, the translator, remarks, that annually the Arabians sacrificed two to three hundred such virgins. Whenever they wished any special favor of the idols, they slaughtered an extra maiden on their altars. One of the wives of the Prophet, *Zoraim*, had been rescued by himself at the very moment the priest was going to strike her down with his uplifted knife. Her rescuer has forever retained the trace of the wound on his right hand, received in detaining the murderous instrument of the sacrificator.

Sur. v, 150. "To themselves men are most tender and indulgent; whilst to their wives and daughters they hardly allow the necessary food."—Sur. v, 151. "They ill-treat them and render their possession so repulsive and brutal, that the women prefer suicide in order to escape such impure and barbarous a contact."—Sur. v,

152-3. "O ye faithful, pursue and track such men, as ferocious beasts; crush them, kill them and save the women from such torment and desolation . . . Perdition to those who treat their women in such a barbarous manner."—Sur. v, 157. "Has not God made woman for man, and man for woman? Allah has not discriminated between the two sexes. Both have duties towards each other." — So in *Gen. 1, 27*: "And God created Adam in his own image . . . Man and woman he created them. He blessed them and bade them to increase and to rule."—*Gen. 11, 24*. "Therefore shall man leave his father and mother and cling to his wife, and they shall be one flesh."

P. H. Sur. x, 10, etc. "Souls of the reprov'd, coupled with daemons! When it will be inquired of your daughters, buried alive, O ye barbarians, for what crime were they killed? You will tremble with anguish and terror, for you will grasp the enormity of your own crime, O you unnatural men! The pages of the book where your misdeeds are inscribed, will enroll before your eyes, and you will shrink back in horror . . . and the tortures of Gehenna will encompass you . . . You will see Paradise, which ye have forfeited, and that sight will be your torment."— Is it possible that a public man, inveighing so eloquently against an abominable, popular wrong, would be himself the instigator to such a wrong? What thrilling sympathy does not ring forth from those strong, forcible, vehement lines! The same sympathy with suffering innocence and weakness is visible in the following passages, as also the same fervent injunction to the strong to do right.

WOMAN, MARRIAGE, CHILDREN.

B. H. Sur. xxxii, 1. "I swear by the women whom God has made sacred, whom he bids you to love and respect—for the pains of child-bearing, etc., have effaced the "*original sin*" committed by them." — The quaint narrative in Genesis III is an allegory, trying to explain the origin of evil by disobedience and forwardness. In Judaism and Islam it remained there: Toil

and pains are atoning that "*original sin*." Adam and Eve, or the human race, lost their perpetual happiness, *Paradise*, and are subject to tribulations through disobedience. There *original sin* stopped. It was in orthodox Christology that it grew to its dogmatic proportions, to universal sinfulness and eternal damnation, born with the human infant, following man to eternal hell and washed away only by the belief in the atoning blood of the Redeemer. This verse of the *Koran* declares, that child-bearing effaces the sin of Eve.

Sur. XLV, 60. "I commanded men to be good masters (husbands) and good fathers. Happy those whose death will be deplored by their slave-wives and children."—How finely that is aimed and justly hit! So is the following, chastising the arrogance and presumption of force by showing the inter-dependence of the sexes.—Sur. XLV, 93. "I have put woman under the dominion of man. I have made the happiness of man depend upon woman."—It is a fine appeal to the nobler reason and affections of man, showing that abusing woman is wronging man.

P. H. Sur. I, 359. "The matrimonial union I prefer is that which you contract with a believing slave, bought of a merchant . . . These (female) children have no families and never possessed anything. From childhood they are handed over to the merchants, who ill-treat them. There is charity to retire them from their hands, and nothing is so easy as to make yourselves beloved by them in making them happy."—That is pathetic to the extreme. — Sur. I, 361. "When you marry, know that I do not bless those unions contracted from some kind of interest, or in order to ally yourselves to impious families. I do not recognize any right of each upon the other . . . The parties may leave each other without further cause."—The reasons will be given further.

Sur. I, 361. "You may contract a union with believing strangers. But after eight years they can leave you. You owe then to such women but half the usual dower, according to their condition."—Sur. I, 365. "Not so concerning wives, your slaves: You must buy the

young girl you desire, in the utmost denudity (poverty) and without that she brings into your *harem* the least thing not paid for by you. You must give her all she needs, even luxuries, if you can afford." — Sur. I, 367. "Do the same concerning the girl of family. Ask her of the father, brother, mother, and if she is granted to you, pay a sum to the family, according to her position and your means ; never less than *one purse* (\$300), the price of the best working slave. The family may keep or give that sum to the poor." — The translator claims that a fine, educated girl is paid with 24,000 to 45,000 francs.—Sur. I, 368. "When you have married the woman, make her a present. In that *trousseau* let her have a sum of money as her exclusive property. You must do the same to any woman you marry, free or slave.⁽¹⁾—Sur. I, 369. "Any union with a woman not bought by you, is null and void before *Me* and my law. Such a slave-wife must be served by subaltern slaves, especially destined for her comfort. You must speak kindly to all slaves. But towards your slave-wife (*odalysk*) you must be particularly kind and sweet. Satisfy her honest desires as much as you can afford, and make yourself beloved by her."—The Padishah and the chief personages of Mohammedan countries usually abstain from marrying into great families. The emperor calls himself "*son of a slave*." Families arrange their girl's marriages by the slave-merchants. Often is the bride's origin not known until after the marriage. Hence are all *odalysks* considered as slaves, without losing caste and character for that. It is honorable, because it is universal. The chances of marriage are equal to all in that manner—a redeeming feature of the strange institution. The Talmud relates of a usage in ancient Judaea to the same end, viz: During the fall-season the maidens used to promenade in the vineyards to meet the young men and woo them, displaying their qualifications, virtues and advantages, of person and character, but not of family or external acquisitions. For that

(1) Exactly as in the rabbinical marriage: כתובה ותוספת כתובה

purpose they were all dressed alike in the most humble attire, of clean and neat cloth, *all borrowed*, in order not to shame those that have nothing, and to give them all at least a chance of finding a husband for their own sake. Holy simplicity! we must exclaim: "La virtue ou va-t-elle se nicher!"⁽¹⁾

Sur. I, 386, etc. "Spare your women in their periodical sickness, purity and health depends on that. Take no more wives than your fortune amply allows you . . . Each wife must have at least one servant at her disposal. Possession oldens woman . . . You must marry only then when you can provide for them . . . Your odalysk (slave-wife) must never be your servant. Never show any preference for one of your odalysks. Keep to yourselves the passion which one of them may inspire you with. Be equally indulgent, generous and tender to all your helpmates, so, too, towards all your children, all are to be treated with equal affection. Make yourself respected, without inspiring fear . . ." — We shall enlarge upon it further.—Sur. II, 5. "You are criminal, O idolaters! in despising your daughters! Of whom do you obtain your highest joys, but of the women? Your contempt of them and your anger at the birth of a girl are crimes to be punished . . . Idolaters! respect your wives and your daughters. Do not beat the first, nor kill the latter. Those that have buried their girls alive, will have in store horrible punishment in eternity."—The Koran reproaches the Arabian Jews with swearing at the birth of a girl. If they did so, they learned it of the Arabians. — Sur. II, 255. "Women and men are equal before *Me*, for they spring from one another."

Sur. III, 4. "I informed you that I prefer the union with a girl educated by the slave-merchant. As to girls of infidel families, who will not sell them, act in this way: You send a eunuch to fetch her, who marries her in your name. Then he brings her to the slave-merchant. Of whom you buy her immediately, then is your union legitimated. Whoever acts otherwise, concludes

(1) Mclière.

a non-valid alliance. Do not imitate the customs of idolatry . . . If the family consents to receive the price at which you can buy a slave, the union is legal and blessed by Me." — Sur. III, 7. "Give every wife you buy a particular dower. I ordain that for herself and her children."—Sur. III, 9. "Those too poor, may buy slaves destined for service and marry them with their consent . . . You may also marry for a definite time, for at least three years . . . But if she becomes a mother, it is just that you keep her for ever if she consents."

Sur. III, 10. "It is an inexcusable crime to have a *liaison* with a woman not acquired, not regularly married, nor conquered in war. It is infamous and pardonable to receive money or presents from the woman you married. The women can accept everything of their husbands." — Every rule has an exception: Mohammed himself married a rich widow extolled to the sky in the Koran, and who appears to have given the first impulse to his great career and laid the foundation to it.—Sur. III, 13. "Instruct children in the practice of virtue and in the ways of Islam; let them have the most possible instruction."—Thus is Islam not identical with ignorance, fatalism and barbarism, as vulgarly claimed. Moh. was a friend of education. During several periods of the Khalifate, Arabian civilization by far eclipsed Europe and Christendom in refinement and inventions.—Sur. III, 36. "An adulteress may be locked up for a year, walled in, in a room, and receiving her food through an aperture high in the wall. She is then to be sent away, but to receive her dower and clothes . . . Or you can let her be whipped and then pardoned . . . that is preferable and godlier. Married women cannot be pardoned, but sent off."—Mosaism, two thousand years earlier, punished adultery with death. But the Talmudists made, by their clauses, such punishment practically impossible. Divorce with handing her the dower usually followed as sole punishment. — Sur. III, 56. "If you do not give your odalysks that comfort which your fortune allows you, or if you are partial in your affections, they have the right to leave you and to enter a house of re-

treat, and you be forced to pay for their sustenance. If you separate voluntarily, she can contract another marriage.”—Sur. III, 64-74. “The more you will love your wives and children, the more will I love you.”—Finely said. — “I bid you for your wives generosity, benevolence, regard, sustenance, respect and, if possible, love . . . If one of your women causes you repugnance, without any fault of hers, bear down that unjust feeling, as much as you can. Why dislike a being in whom I deposited so much good !”—That is brimful of sympathy and worthy of a great moralist.

Sur. III, 64-74. “Girls destined to marry, shall be carefully instructed in the love of Islam and in the sciences useful, as well as agreeable . Such education being too costly for the poorer classes, let them send their girls to the gratuitous courses. They will ever profit something in learning, as also in manners and conversation.” — Can such laws, insisting so much upon education and knowledge, be termed barbarous? Look further :

Sur. III, 74. “Every believer must know well to read, write, cipher and geography, etc . . . Those men who could not obtain the prettiest and most elegant wives, may be consoled ! The seventh heaven will offer them such . . . Provided the woman in your possession is chaste, faithful and submissive ; ask nothing more . . . Let nobody be envious, future life will bring you compensation for all you missed on earth.”

Sur. III, 80. “Man is weak in pain ; woman displays more courage. Behold her in child-birth, man ! and be silent in your tribulations. Woman suffers through you. Spare her, as much as you can, the horrible pangs of maternity . . . For the satisfaction of a moment you impose tortures upon her.”—Sur. III, 81. “If it is by any means possible, have but one child by each odalysk . . . Indeed, she ought to be, after Allah, your most precious gem. Treat all your wives and children with equal tenderness and without any discrimination.” — Could such a Teacher have degraded woman !

Sur. III, 88. “Wives, respect your husbands and love your children. Children, love your mothers, even three

times more than your fathers! For they suffered in bearing you; in that condition they already loved you. They suffered when they gave you life. Scarcely delivered, they asked to embrace you. They suffer with you and smile at your smiles. They are the guardians of your cradle; they weaken themselves in nourishing you. They are ever your companions and friends. The mother has a right therefore, to the affections of her child. The father must acquire them by his care, his kindness, his love for child and mother. Be good, men! to wife and child, and they will love you. Be kind and tender, women! to your masters and children, and they will cherish you." — There is no denying, these words thrill with sympathy and solicitude for weak humanity, and the weaker sex especially.

Sur. III, 100. "Be kind to all those who address you. Receive with benevolence those who solicit your favor. If you cannot grant their demands, show them that you regret your inability to serve them."— Sur. v, 164. "Men! treat your women kindly. They are beloved of Allah and are his most beautiful creation."—Sur. XII, 80. "Do not prefer one sex to the other of your children. To some I give all girls. Do not regret it. They are the ornament of the earth. To others I give sons. Be happy on its account; they are the force of the nation. Again to others I give sons and daughters; do not discriminate. Teach them to love each other."—Sur. XIII, 23 and 30. "Accustom your sons to respect women. There are twenty women in Paradise to one man." That is quite flattering to women! Another vein of thought is in Ecclesiastes VII, 28: "One thing more I looked for and did not find, viz.: One good man in a thousand I met, not one woman in a thousand!" This is the opinion of the Hebrew sceptic. It is refreshing to find an Arabian, fifteen centuries later, reversing the verdict and stating, that Paradise contains twenty women to one man! The difference is, not only in the fifteen centuries distance, but particularly in the character of the writers. Ecclesiastes is a sceptic, a scoffer, a pessimist; he doubts "whether the spirit of man goes upwards and

that of the beast goes downwards." He advises "to enjoy, for that is *all* we gain by our troubles" — and then concludes: "All is vain, even pleasure!" Such a disenchanted critic, backed by a "harem of a thousand beauties" will naturally not find one good for anything. Mohammed was the very reverse of a sceptic; he declared: "Doubt is the greatest vice, and faith is the highest virtue," hence he found woman the noblest creation and the worthy object of Paradise.

Sur. xx, 28. "It is no mark of divine favor to have many children. . . Avoid as much as you possibly can to fatigue a woman by maternity . . . A mother is a sacred person. Do not wither her by excess of fecundity. Learn to moderate your senses." — Here is another verse which our imperfect knowledge of Arabia would scarcely make us expect from an Arab: "It is no mark of divine favor to have many children." The Hebrew Psalmist, 127, sings: "Behold, children are God's inheritance; a reward is offspring. As the arrows in the hero's hand, even so the children of our youth. Happy is the man who has his quiver full of them, for they will not disappoint him and face his enemies in the gate."—The difference is manifold. Judaea is a settled, fertile, civilized country and children are a blessing. Arabia fosters a Bedouin, wandering life and small, numerous children are a burden and a calamity. Next, Judaea is monogamous and ideal — and the one single wife must bear the trouble of many children. Arabia is a polygamous, prosaic land, the legislator prudently advises to have only one child by each wife. Finally, the Psalmist is trustful of divine Providence, Chapter 127: "If God does not build the house, in vain will toil the builders. If God guards not the city, in vain is the zeal of the watchman. In vain it is to rise early, work late and eat the bread of sorrow. God grants all to his beloved ones while *asleep*." Such is the naive view of a priest dwelling in the temple. On the other hand, a Bedouin, fighting his way and practically knowing the battle of existence, advises "to spare the mother and not burden the family with an excess of fecundity." What is admirable in

that verse, is the tenderness, the solicitude and the good sense of the Lawgiver with which he suits laws to circumstances. He has great faith and enthusiasm, but they do not run away with his good sense for the practical.

Sur. XXII, 35. "From the union of the family emanates friendship, love, interest, joy, peace and happiness."—Sur. XXII, 112. "Why do you not take your meals with your wives? Why do they speak to you on their knees? The Prophet does not act that way towards his wives. . . Women will prefer affection to carnal love." — All that is excellent and vindicates to Mohammed a high degree of legislative wisdom.

Sur. XXI, 28. "Four or five or more children by one wife is a crime! It is to rack pitilessly and give pain to her who was given to you as a heart-friend, the joy of your life and a sacred trust of God."—This verse is tender and provident, but can be justified only on the score of the Arabian's polygamy and the precarious, wandering life there. The wealthy sheikh having many wives, four to five children by each would be ruinous to him and the entire clan. How could one mother successfully take care of four to five tender babes? And how could a roving father provide for a score or two of children? But let us look to the other side of the question: If every woman would bear but one child, must not the race soon die out? And if that rule be followed in monogamy, each couple to rear but one child, the race would disappear in a few generations! If the propagation of the race is nature's grand object, as it evidently appears, and if that is and ought to be the grand aim of legislation, education, religion, society, etc., then every human couple ought, by all means, to rear more than one child, even more than two children, to provide for casualties; three children would not be too many, since many grown persons die without offspring, and many children die in infancy. Hence Moh.'s declaration, that four to five children by one wife is a crime, is simply exaggerated and untenable. It is tender and loving; it is not wise, nor conform to nature,

nor to the intentions of the State. Both insist upon the propagation of the race as the final aim. Moh.'s tender misgivings, therefore, are in order only in a polygamous, denuded country, where one mother can hardly provide for more than one child, and one father scarcely more than for two or three children.

That "four to five children pitilessly rack the mother," is, too, but Arabian harem-experience; not in the Occident, where women are of a stronger texture. On the whole there is in this entire paragraph of that grand pity, that divine sympathy, which characterize great, providential men, destined by their warm hearts and vast intellects to legislate for and improve the hard lot of human kind.

Sur. XXVI, 24. "Do not marry an infidel woman, except when she asks you to be instructed in Islam."—A Jewish and Christian wife the Koran allows to marry, an infidel one not! — Sur. XXIX. "When about repudiating a partner, think seriously over it, both parties! whether you have good reasons for separating from one another. Also, remember her dower, bridal gifts and all that belonged to her. Nor speak ill of her, and hinder her not in any possible new union. . . Women, attempt not the destruction of too frequent maternity. Your husbands will answer for it. Why have I allowed plurality of wives, if it was not to spare them the torments of repeated bearing! Desire but one child by each wife, and deprecate having more than two by each." — Above we have seen that this advice is to be qualified by climate and social conditions.

Sur. XLVIII, 56. "Mothers! watch over your daughters. Hold them away, as much as possible, from the presence of men. Recommend to them pudicity and modesty; keep them not in ignorance of things matrimonial; ignorance may ruin them." — Weighty considerations these are, each clause; the last one especially, for the East and the West. — Sur. LV, 20. "Men, be grateful for your conjugal joys and happiness. . . Women, take care of your beauty which Allah accords you. Men, ask pardon of the sufferings caused to the mother,

and surround the new-born one with all possible solicitude. Do not discriminate between son and daughter ; both come from Allah."—Sur. LVIII, 51. "To each apostle I gave a wife and offspring. I commanded them to love (marry)."—This aims against the monastic institution. Moh. wishes to discredit the belief that celibacy is a virtue. He deems it against the laws of God and of nature. Both have established marriage as the normal condition of man and woman.

Sur. LVIII, 51. "I wish not that maternity should be a continual torment for woman, for that reason I permitted plurality (of wives)."—This alludes to the undesirability of too frequent child-births, claiming it as preferable that woman should bear but one to two children. "For that reason God permitted plurality of wives." We have above commented upon these peculiar views of the Koran. They may have been tolerable in the times and circumstances of Arabia, then. Plurality of wives is ever barbarous and detrimental ; and woman is intended to have more than one child.

Sur. LXVIII, 296. "When your wife acknowledges, frankly, that she loves another man, do not reproach her of her truthfulness. Rather speak kindly to her and persuade her to reflect whether her new sentiment is not a mere caprice. If your past conduct towards her was honorable, she will re-consider and return your affections. But if she persists in her love for another, then let her go, and think no more about her." — That is an excellent advice ; but it requires nearly as much wisdom to follow it, as to give it. All considered, that is the best thing to do in such a case ; not to run into a passion, with reproaches, threats and brimstone. We can never settle passion by passion, as little as cool off heat by heat ; but we can cool and quiet it with reason. "If your past conduct towards her is honorable, she will reconsider and return"—at first to her good senses, next to her duty, and at last to her affections. Any passion against reason and duty will yield to the treatment advised by Moh. But the difficulty is, that the polygamous marriage rests upon force, not affection,

and hence can there be no appeal to conscience; at the utmost it can appeal to propriety and necessity! Above it is enjoined upon mothers to keep their daughters away from men. The harem and the eunuch are the only means against such ills in a polygamous society.

Sur. xxii, 94. "A father can embrace his daughter, kissing her on the forehead. A brother can embrace only the hand of his sister. No other relation shall embrace a woman, but he may shake hands with her. A woman kisses the hand of her father, and shakes hands with her brother. She can not shake hands with a stranger. All caresses belong to the husband." (*Sic!*) — All these minute prescriptions may be appropriate in the Orient, in Arabia; in a slave and polygamous community. They would be laughed at in America; they would be burdensome and tyrannical in Europe. They would be in either insulting, and if insisted upon, lead to hypocrisy. Nevertheless, some more restraint would do good in the Occident. Leaving a young girl freely to the animal instincts, without experience and caution, yea, in total ignorance of consequences, for long evenings and repeatedly, alone with a youngster; in the buggy, the restaurant, the steam-car; many miles away from home, with no friend to protect and warn her, and with brute impulses to break decorum — that is the height of imprudence, and Moh. is right in saying: "Ignorance will ruin her."

TOLERANCE AND INTOLERANCE.

P. H. Surate I, 118. "I shall be indulgent to men of all religions who believe in the unity of God, practice virtue and have faith in a future life."—Sur. I, 417. "Allah is the protector of those that believe. As to unbelievers, they are devoted to Gehenna (hell) and will stay there eternally."—Sur. II, 260. "The virtuous of all religions will find reward with *Me*." (A Jewish Talmud doctrine.)—Sur. IV, 24. "I conclude an alliance with them that say: "We have heard and shall obey," (the biblical phrase.) But keep your promises, or fear my ire!" — All these verses are Rabbinical doctrines,

Fluegel's Messiah-Ideal II.

views from the Haggada, almost literally. "God and virtue" are the essence of true religion. — "The virtuous of all religions participate in the hereafter." Israel at Sinai answered: "We shall do and obey." Whilst "infidels and unbelievers" of any and all religions are destined to hell; so are idolaters. The Arabian prophet was in constant intercourse with Arabian Jews and the Haggadic literature, and took all suitable to his condition from those sources.

Sur. xxii, 104. "You may invite at table the blind, lame or sick ones, but it is a crime to break bread with an infidel."—Sur. xxiv. "You can marry Jewish girls, and shake hands with Jews; never those of idolaters."

Sur. xxvi, 20. "I shall be generous towards all that are generous, of whatever religion they be. But I forbid ye all converse with those who wage with you a religious war, or who exiled you, or who scoff at the Koran. — Marry an infidel woman. . . If your wife becomes an infidel, chase her away."—Sur. xi, 14. "Let alone Jews, Christians and idolaters who do not harm you."

Sur. xl, 97. "A hundred times unhappy are the incredulous. The Lord has said: I shall be misericordious to Jews and Christians believing in future life and in Me, but I shall be pitiless to those that doubt."—Sur. l.ii, 33. "Undoubtedly the Jews have their faults; yet most of them believe but in *Me*. You can make an alliance with them and marry their daughters. But you can marry Christian girls only after they have abandoned their idolatry. The best is, you marry but among yourselves."— Sur. l.ii, 86. "All my Apostles have preached but one and the same religion." — This verse, l.ii, 86, is one of the finest ever uttered by a legislator. It would do honor to a Confucius, a Solon or a Spinoza. It is a flash of lightning in the dark of night. That an Arab, without scholastic training, twelve centuries ago, in the midst of populations little advanced, fanatical and prejudiced, could rise to the luminous height of such a thought, is wonderful: "All true prophets have preached but one and the same religion," that dogmas, observances and rites, that race, tongue and country confer no

preference, that the essence of true religion is one and identical — that is the best idea of the Koran! It proves Moh. to have been one of the greatest thinkers and teachers that have ever lived. I consider that verse as the finest saying of Moh., giving him a place in the forefront of historical leaders. Just this universality and clear-sightedness constitutes him a great religious teacher, for true religion is not bigoted, but, as the sun-rays, as divine law, universal.

Sur. I.V, 135. "I shall be pitiless to him who will treat my Prophet as an imposter. *The Christians say the Koran is taken from the Evangel, that a monk has dictated it. Could a monk speak so of his own congregation and against the Gospel?*" — The Koran is not taken from the Evangel; nor has a monk dictated it. A decent monk would not have placed the houris into Paradise, nor declared that "all Prophets have preached but one religion." The Koran is the conception of an illustrious, strong-minded, enlightened and divinely touched blue-blood Koreishite-Arabian, assisted by the best ethical advisers at his disposal; men of head, heart and hand. The model of the Koran, no doubt, was the Pentateuch, expounded in the light of the Prophets and the Haggadists; that school, that filtered and distilled the compound Rabbinico-Mosaic legislation, that differentiated morals from rites, doctrines from observances, the universal and eternal from the particular, the national and local from the humanitarian. But Moh. has profited much of the Gospel, too. He has studied its method; there he has learned, how to understand and interpret Moses, Prophets and tradition. It is true that Prophets and Haggadists have guessed the distinction between religious form and essence, between husk and grain. But they did not separate it; from habit, reverence and accommodation they observed the observances and performed the rites. Paul and his followers had the courage to conform their practice to their theory, to practically distinguish between ethics and ceremonies. This bold method was Paulinian; that Moh. learned of him, and this system he embodied in the Koran, he kept the ethics and eliminated the forms, *suiting his own needs.*

The passage closes : Sur. LV, 135. "The Gospels are full of obscure phrases. Many can understand nothing there. Whilst the Koran is clear, precise, a child understands it. — Evidently both cannot have the same source. Indeed, must a divine book be incomprehensible?"—Sur. LVI, 72. "Despise the incredulous, turn away from them." — Sur. LVII, 34. "Gehenna for the rebels."—Sur. LXXI, 25. "The blasphemers are the vilest beasts on earth. Assist them not in their sickness. No affection for them!"—That is rabbinical doctrine, Halachah, too. — Sur. LXXVIII, 54. "During peace, if an idolater asks thee for hospitality, give it him, offer him your table, but eat not with him." — Sur. LXXVIII, 59. "As long as the infidels deal loyally with you, act the same. If disloyally, let none of you have any pity with them."—Sur. LXXVIII, 73. "In war, if you take a church or pagoda, destroy all idols and offer there Islamic prayers."—The Pentateuch ordains heathen temples and all their paraphernalia to be destroyed. Moh. legislated two thousand years afterwards in the same sense.

CHAPTER VIII.

MOHAMMED AND HIS MISSION.

Having glanced at an outline of the work of Moh., let us now see something about him personally. He was born in Mecca, the leading religious city in Arabia, in 570 P. C., of the powerful tribe of the Koreishites and the family of Hashim ; his grandfather was the custodian of the Kaaba, the hoary and venerated leading temple of Arabia. Mohammed's personal appearance was both solemn and prepossessing. He was of short, but solid stature and frame, had a large, finely shaped head, large, penetrating, musing eyes, thick, rich, black hair falling around his neck ; strong jaws, with a large mouth, denoting eloquence ; he bent and stooped slightly forwards ; his whole impression was meek, meditative and restless, as if wrapped in his problems and seeking their solution.

At twenty-five years of age he married a rich and noble widow, *Kadijah*, which alliance added to his prestige and gave him the independence and leisure necessary to devote himself to his public task. Partly given to commercial pursuits, but mostly to meditation and religious exercises, at forty years he arrived at the conviction that he is called upon to begin a new era, religious and political, in Arabia. The *conditions of that country* and its neighboring ones were ripe for such a revolution. He proved the man for the occasion.

ARABIA.

Arabia consisted of three principle parts, North, Middle and South. The first was being slowly invaded by adjacent tribes, gathering from Syria and Greece. The South was occupied by small principalities of foreign or native origin, which had embraced some Judaism, some Christianity. The middle part, with the leading cities of Mecca and Yathrib,⁽¹⁾ was inhabited mostly by natives, some settled, some Bedouins, viz: wandering tribes, strongly intermingled with Jewish independent ones, immigrants from Judaea. The pure Arabs were mostly idolaters or Sabeans, star- or fetish-worshippers; some migratory barbarians and disunited; others in clans and groups of families, under their own sheikhs; few settled, mostly roving in the vast wilderness, exercising pillage and robbery as a profession. Some were leaders of Caravans, following the tracks of commerce and trade; others keepers of flocks and dwellers in ever shifting tents. Nearly all were eternally waging war against each other; well characterized in Gen. xvi, 13: "An unbridled man, his hand against all, and the hand of all against him." So constant and immutable is the Orient.

THE KAABA.

From time immemorial Mecca had been the holy city of that region. There all the Arabians gathered during the four holy months of the year, for worship and for commerce, war being forbidden during that season.

(1) Medina.

The name of the principle temple was the *Kaaba*, claimed to have been built by Abraham and Ismael, the founders of the Arabian nation. A black stone, presumed to have come down from heaven, an aerolite, was the nucleus of that edifice. There each Arabian tribe had its idol, all counting more than three hundred. Among them was the stone image of "*Abraham with the ram*," remembered in the Pentateuch as a substitute for Isaac⁽¹⁾, but claimed by the Arabians as the substitute for Ismael. Ismael it was, not Isaac, who was to be offered to the Deity and then redeemed by the ram.⁽²⁾

A PRINCIPLE NEEDED.

Now it happened in Arabia what it did in Syria six centuries earlier—Fetishism and Sabaism had lost most of their prestige. The real influence of the stars and the idols was no longer believed in. Something better and nobler was felt to be necessary to take their place. Disunion, lawlessness, rapacity, eternal tribal warfare, and continual bloodshed were the rule. There was but a poor standard of manhood and hardly any ethical standard. A great principle was necessary to give to morality, law and society a firm foundation—for several centuries previously numerous tribes from Judaea had taken up there their abode and founded there small states. Soon dissenting Christian communities settled there, too, mostly from the Jew-Christian denominations. These later settlers introduced some civilization and order, some refinement and arts into the country, with some purer conceptions of right and duty, of law, equity and religion.

The rough Bedouins began to surmise in that contact, that the *Kaaba*-images were but "sticks and stones;" that there is a living God, a Supreme Being, who is the friend of justice, truth and goodness. Such vague ideas hovered on the new horizon of Arabia at the advent of Mohammed. The pilgrimages to the *Kaaba* and the idols continued. Tribal feuds, blood-re-

(1) Gen. xxii, 13. (2) See Geiger on Moh.

venge, incest and infanticide, waylaying and pillage continued. But a feeling had ripened that that is wrong ; that there is a supreme, omnipotent, eternal, just and benign Being above the starry heavens, looking deep into the heart of men and bidding them to improve and regenerate, to be just, loyal and kind to all fellow-creatures. As at the advent of Jesus the Roman world had matured for such a new phase, a nobler religion, a purer morality and a more rational human society, even so was now the Arabian world ripe for such a revolution.

CHRISTIANITY THERE.

Had the Christian scheme been more successful, had the ideas of the *Sermon on the Mount* better prevailed, had Christendom remained true to its models, had the God-idea been kept incorrupted, had a pure, practical morality been its necessary outcome, had manners and views and human existence improved, had the new Church and the new State taken their cue from their original patterns, in one word, had prophetism, as taught by Jesus, succeeded in affirming its hold upon Damascus and Antiochia, Korinth, Alexandria and Rome, Spain and Gaul, then Arabia had but to imitate that example, but to introduce that new doctrine and new practice ; all Mohammed had to do would have been simply to embrace the Christian religion. But, unfortunately, that was not the case. The church had loomed far away from its models. Prophetism was first supplanted by Greek and Alexandrian Neo-Platonism, thereon was ingrafted the supernatural Essenian mysticism. That had created almost a new divine plurality ; it had re-established the old pantheon with the new saints and relics and statues. Instead of virtue, it called for ascetism ; instead of religion, came the church ; instead of Jesus, came Caesar. The ideal of a kingdom of heaven was held up in theory, and the entire rotten, unmitigated Byzantine selfishness, sensuality and violence were really ruling in practice. A hybrid society of monastics and libertines, of self-castigation and bacchanalia, of hermit-pillars and orgies, of self-sacrificing ascetism and

all-sacrificing egoism, of worldly ecclesiastics and princely pirates, wrangling over universal dominion and pillage in the name of a master who had deprecated any and all property, who "had not a stone to rest his head upon." That hybrid state, church and society claimed to be the followers of the ideal Jesus of Nazareth, and the realization of noble prophetism! Such princes claimed to be the leaders in the messianic realm of God, established by Christ! Such spiritual chiefs pretended to hold the keys of heaven, "to bind and to loosen," here and hereafter! To regenerate the world and to realize the reign of peace and good-will in the midst of havoc and vice, brute force and rank, shameless ambition!

Mohammed could not blindfold himself to such conditions; he could not, as a patriot, a religious genius, an independent Arabian, a man of exalted virtue and sense, surrender to the belief that such a scheme would improve his countrymen. Fully aware of the grand character of the Reformer of Nazareth, readily recognizing him as one of the great galaxy of the world's ethical constellation, as one of the leading geniuses evoked by Providence to advance man on his thorny career, he nevertheless felt that Christendom then did not realize his scheme, that he must take his cue from another quarter and do over and anew the work done.

THE PENTATEUCH AND THE JEWS.

Close by in Arabia, on his journeys to Syria, as commercial agent of his uncle or of his later wife, and later in Yathrib and Mecca, Moh. had come in contact with Jews, the people of Scriptures, the pure and genuine monotheists, heirs to an ancient tradition and law, well known to his nation, descendants from the same venerated patriarch, Ibrahim, the Chaldean, who was Sire of the Jews and of the Arabs. Gradually becoming acquainted with the contents of the Hebrew Sacred Writ, by the assistance of kinsmen, some Jews, as Waraka, Habib, Abdallah ibn Salam, etc., the happy idea flashed upon his mind, that the Hebrew Scriptures contain the true religion, that there is but one God, but one true

faith, and that there in the Sacred Scriptures flow its sacred sources. The best he had heard in childhood, learned and meditated in youth, and later thought out by himself, on God, duty, man, aims of life, etc., appeared to flow from that one great source, to be reflexions from that unique focus. As land looms up to the sea-farer, by degrees, imperceptibly and vaguely, even so arose before his mind's eye the idea that he was destined by Providence to teach the true religion, the very essence of those Hebrew Scriptures, to teach them unalloyed, to his own countrymen and to mankind at large, according to the messianic ideal of Israel and Christendom, aiming at universality . . . What was that essence, what that kernel of true religion? Should he simply advise his Arabs to become Jews? Perplexity overcame him! As the Christian Reformer, so he, too, found out, that time and tradition, local and historic environments had made the Jews, too, almost stifle and miss that religious kernel; that these, too, had superadded an immense accession of forms, rites and symbols to the pure essence of real religion. There, too, he found church and creed having overgrown the original doctrine about human purity, goodness and happiness. Tradition had added, as so many fences and hedges, bulwarks and hanging-bridges, to the original kernel of the divine word, that the divine word had become obscured, perfectly hid and outcrowded by the weeds of human contrivances. These human additions may have had their cause and *raison d'être* in the peculiar circumstances of the Jews, an infinitesimal minority living in an isolated, fortified, spiritual camp, amidst a world given to sensuality, superstition and brute force. Some of these hedges and fences may have been necessary, some ornamental and some super-abundant; yet they had their historical right to be. They had grown up with the people, had been its cradle and swaddling clothes, its necessary shell and warm flannels, its educational means. As such they had been tolerated by the Jews. But to introduce and force them upon the Arabs, as part of salvation, was impossible, preposterous, ridicu-

lous. The children of Ismael had nothing to do with Egypt and Exodus, with Hebrew national holidays and Judæan reminiscences, as Booths, Maccabeans, Persia, Esther, etc. The Parsee régime of levitical purity, the rabbinical diet, the Pharisaic formalism, the Chassidaic piety and the Essene idealism, etc., all that often exaggerated poetry, that waste of force and over-anxious religiousness, united to dry ceremonialism, wordy, infinite ritualism, and artificial, hair-splitting casuistry, giving full scope to hypocrisy, cant and sanctimoniousness, the usual outcome of one-sided, misplaced, mechanical piety, all that was springing into the eyes of the sagacious Arabian Reformer. Not for a moment could he therefore think that his roving, pillaging, semi-barbarous, infidel Arabs could be induced to accept Judaism in that garb and form; nor that they would profitably do so.

SOURCES OF THE KORAN.

Thus Mohammed most naturally found out that neither Talmudical Judaism, nor the then idolatrous Constantinian Christianity would regenerate his country. But he justly surmised that from the Scriptures of both he would abundantly select the materials to construct the polity and the religion which would fit and improve the sons of the desert, and which they could wisely and profitably accept as their own and even carry over to other Oriental races.

As a man of genius, made for creating an era in history, he discriminated the several layers and strata in the successive biblical formations, the original elements of the Pentateuch, the several phases of the Laws, Prophets, Haggada, Mishna, Gemarra, etc.; the reaction set in with Jesus and Peter, proceeding with Paul and culminating in their Gentile successors, their alterations and final crystalizations. He profited, too, by his knowledge of and meditation on the New Testament. He imitated the method of the founders of the Christian church, who had discriminated between the moral and the ceremonial law, between doctrine and ritual, the eternal and the temporal, the universal and the local,

the divine and the tribal. The one set he adopted, the other he left alone, putting instead new forms, befitting his own nation and country, their conditions and tastes, habits, needs and feelings. He hardly created a new religion or legislation, be it political or ethical. Yet he called out a new church and state. He frankly accepted nearly all the mental, religious and moral elements of the Pentateuch and the Haggada, as repeated, confirmed and sifted in the Sermon on the Mount. Upon that he constructed his religious system as Islam, "*Faith, Trust in God,*" quiet self-resignation, acceptance of superior fate, reliance upon Providence. He took nearly all his religious, ethical and social materials from Prophetism, viewed through the prisma of rabbinical Haggada, Jesus and Paul, adding thereto Arabian traditions and customs as far as in harmony with the first, and he created a system, a religion, a legislation acceptable to his countrymen and the Orient at large.

PROPHET AND MESSIAH.

Mohammed followed prophetism everywhere an Arab could. He followed Rabbinism and Haggada. He followed Jesus and Paul in their best methods, not in their exaggerations. He left out entirely their mysticism, and their efforts for the then practically impossible. He reduced the messiah-ideal to its most sober and rational proportions. The Savior and Messiah of Arabia was to him a great and good, a strong and wise man, deeply imbued with the ideas of political and individual justice, reason and goodness; a man who would abolish idolatry, superstition, child-murder and house-tyrants; theft, blood-revenge and tribal wars; expel or subdue and incorporate the foreigners, unite all Arabia into one country and one mosque, under a native, just and wise ruler, prophet or Khalif; who would civilize and refine it, introduce there education, schools of sciences and arts; mitigate slavery, rectify polygamy, circumscribe war, and make out of that Arabia, then but a geographical name, a living commonwealth, a civilized and strong country, perhaps a people fit for world-dominion. That

was Moh.'s scheme, his messiah version; and if that ideal was not very great, it was possible, and he realized it. He was not an Israelite and Davidian, but he was a Hashimite from the tribe of the Koreishites!

Taking a rough view of Isaiah XI, 1-10, with its messiah-ideal, it should seem that was the model of the Arabian Prophet. Even that was and had to be divested of its poetry, its lofty idealism, its Judæan grandeur, its universal aspirations, its divine promise of peace and felicity for all races and countries. The prophetic and the Essene messiah was a utopia, and is so as yet. Moh. reduced it to reality, its practical possibility. By his religion and State, his enthusiasm, self-sacrifice, wisdom and also by his remarkable talents as a man of war and of statecraft, he made the ideal a reality; he promised little, but he did much. He declined the name of messiah and preferred that of prophet; thus acknowledging himself the disciple and continuator of the patriarchs and the prophets of Israel. The Jewish messiah, or Davidian anointed, had no halo for his Arabians. The Christ-idea was unpopular there, and identified with polytheism, miracles and saint-worship. So he assumed only the title of prophet, but kept all the substance of messiahship, viz: Sovereignty, legislation, divine mouthpiece in peace and war.

MOHAMMED, PAUL AND ABRAHAM.

Among the legends of the Arab race, there lived the belief that once Abraham and his eldest son, Ismael, had founded the Arabian nation and built the Kaaba. Claimed as mentioned in the Pentateuch, it was in the mouth of the Arabs. The many thousands of Jews who had found a home among them, after their extermination from Judæa, refreshed that legend and made it a living page of history. But besides these two channels of sacred tradition, Moh. had heard, or read perhaps, that Paul, the second founder of Christendom, had based the reconstruction of the Law, the New Dispensation, the New Testament, upon the Abrahmic tradition. Abraham, living long before Moses, not knowing the

Law, not practising it, nor the myriads of rabbinico-traditional laws, nevertheless, simply on account of his faith in God, that faith was accounted to him as righteousness. He was accepted as God's prophet and interpreter to the nations of earth, the earth or the land was promised to him. (Gen. xv, 5 and 6.) That is Paul's view. Now, leaving his theological and logical theory, with his casuistic deductions, out of the question, and looking to it only from the purely practical, common-sense standpoint, Paul's reasoning was correct, viz: Since Abraham son Terah did neither know nor practice either Thora or Talmud, and nevertheless he was acceptable to God and men, on account of his good deeds and faith in God—this proves that not the law, nor the ritual, nor the race constitute any superiority; but pure god-belief and good deeds or right conduct do. Hence, whosoever has the correct faith and the correct deeds, is acceptable to God and men. Upon that Paul emancipated the Gentile races and declared them acceptable, if they would but accept the true faith and, of course, the true morality. Had Paul remained at that doctrine, he would have well deserved of religion. Unfortunately, he made out too much of that argument, more than it warrants, and he spoiled his own good case. He wanted to argue that faith *alone*, without good work, will save. Next he insisted upon the faith in the divine messiah, while both these sequels are not in the premises.

Now Mohammed, on this point, was wiser and more moderate; he profited by the mistakes of the teacher of Tarsus and stopped in the right moment. He started with his argument about the patriarch, viz: Abraham was the true teacher; he had correct faith and correct deeds, and that gave him acceptance in this world and the next. Moh. claimed the Koran to be but a renovation of the religion of Abraham, and that Moses, the Prophets, the original Jesus and real Christianity, — all came up and realized the religion of Abraham. All

have taught the same: "All apostles have taught the one, identical religion. All their apparent discrepancies are but the result of misunderstanding, but later alterations by designing men." That is a bold construction, but with a strong balance of truth. Nay, he ascends even to Noah. Noah, too, taught the same religion that Abraham, Moses and Jesus did! The Talmud, too, mentions the universal, moral law as handed down from the earliest ages, long before Abraham⁽¹⁾: "The seven commandments of the children of Noah;" evidently having some historical fact to back him, that the moral Law is pre-Mosaic.

MOHAMMED'S RELIGIOUS PRINCIPLES.

As in Judaism and as repeated by Jesus, the leading principle of Islam is God, the only One, incorporeal, eternal and omnipotent. The next is the belief that the Koran is a revelation from God. Both make up Mohammed's credo, sounding: "There is but One God, and Mohammed is his prophet." The third is eternal life, or the immortality of the soul, which in the Koran is expressed by the terms: Day of Judgment, Resurrection, Paradise, Heaven and Hell, the angels, reward and punishment, hereafter, etc. The Koran insists upon practical goodness as absolutely necessary to salvation; upon alms to the poor, charity or kindness to poor and rich in daily life; prayer, pure intentions and motives in our actions, doing good, not for reward or ostentation's sake, but to please God. To lead a godly, moral life, to love one's own family, be kind to wife and children and slaves, relations, the poor and the stranger, to spare the weak enemy and pardon injuries, etc., is repeatedly mentioned, and is the golden thread winding throughout the *Book*, claimed as revealed by the angel Gabriel.

When Moh. made his first covenant with his adherents of Medina or Yathrib, he enjoined on them the following obligations: To worship none but God of heaven and earth; be no idolaters, not to steal, rob, mur-

(1) שבע מצוות בני.

der, especially commit no infanticide; to practice charity, to pray often, and to faithfully obey him as the last and greatest prophet, in everything that is right; practically he assumed thus messiah-authority. He declared: Slavery is commanded by God in order that the rich may divide his wealth with the poor. He taught that God has permitted plurality of wives in order that men should spare women and have by each wife but one child — a pure utopia, for the human race would die out soon. At first he declared that non-believers, if peaceful, should be left unmolested. Gradually he added, they should be compelled to pay tribute. But when strong, he radically changed his polity and taught that especially in Arabia no idolaters nor unbelievers should be tolerated; all must believe in Islam and recognize himself as the Prophet and ruler, or be exterminated. He acted on that principle in the last decade of his life, towards the Koreishites, all the Arabian idolaters and foreign nations.

Especially and without the least mitigation did he act on that polity towards the Jews of Arabia. At first they had befriended him, thinking even he may prove to be the messianic personality expected, who would abolish idolatry, introduce the worship of the One God and render the Hebrew Law and cause triumphant. He accepted that role and courted their friendship. He had first commanded the faithful to turn their faces in prayer towards Jerusalem and the Moriah-temple; he declared for the Sabbath-rest and instituted a fast on the tenth day of the first month of the year, corresponding to the atonement-day. He emphasized the *Koran* to be a full confirmation of the Pentateuch. He was ready to assume the leadership of the Jewish cause. In return he insisted upon full recognition as the last and greatest of prophets, viz: as the expected Jewish messiah. They hesitated: He was not an Israelite; not a Davidian; he did not fully conform to the Mosaic and Pharisaic Codes; not at all to the dietary laws and levitical purity; did not understand Scriptures and Haggada and Talmud.—Could he be the messiah? Personal ambition was imputed to him. That was, no

doubt, a strong motor in the Jewish camp, too. The *Pinchas b. Asarias* and their ilk did not like to give up their own leadership and recognize a superior. Petty hypocrisy and ambition threw the opportunity away. That *Pinchas* discovered a Midrash propounding, that Moh.'s angel, Gabriel, was no friend of the Jews! *Pinchas* was witty and made the prophet ridiculous. The great qualities of Moh. were disregarded. As usual, the wit was followed and the golden opportunity was overlooked—an unfortunate psychological trait in the Jewish character.—Moh. was asked to be the pupil of the wit, the giant to serve the pigmy, which he rejected and made them pay for the insolence, dearly. When then Moh.'s Arabian harem and aristocratic ambitions, etc., were discovered, the Jews would not accept him as the prophetic messiah. They railed at and ridiculed him, embarrassed him with entangling questions, discredited him with his adherents, fomented enmities and war against him, made some unsuccessful attempts at treachery against his person, until at last he turned away from them as his bitterest antagonists.

He then rejected all solidarity and connection between his followers and the Jews, became their most implacable foe, made a remorseless, pitiless war upon them, pillaged and expelled all, and in cold blood murdered a notable part of them. The Jews that had for centuries several regions of Arabia as their home, lost that country, as they had formerly lost Judaea. "I shall be pitiless to those who will treat my prophet as an imposter," (Koran I.V, 135,) was executed to the letter.

It was most unfortunate that the Jews imprudently missed that great opportunity of gaining over to their cause one of the greatest men the Orient has ever produced. They could do so with hardly any real loss of principle.⁽¹⁾ He was ready to all essential concessions; he had accepted the leading traits of the Pentateuch; he deserved to be treated with all tenderness. It is the ill fate of the Jews to miss their opportunities. They were sticklers: The messiah must be of Jewish blood, a son of David! That his doctrine was flesh and bone

(1) See higher considerations below: "Islam and Messiah."

of Zion, was overlooked. He, an *Ismalite*, eating camel-flesh, was rejected. He did not know all the Midrash-*tales* about the messiah, and was declared an imposter and an ignoramus. They shaped the messiah according to their fancy and missed the live one. Moh.'s treatment of the Jews was the harshest, no doubt, it is the greatest stain upon his great career; a misfortune for him. But they had keenly provoked him and wantonly made an enemy of the best friend the Orient ever offered them. He took back all the concessions made unto them; replaced the Sabbath by Friday, abolished the fast of the atonement, made again the Kaaba to be the *Kebla* or turnpoint during prayer, and caused the chasm between Islam and Judaism to be as broad as possible — damaging all, and without any utility or real cause. That was greatly to be deplored by both sides. Both parties lost and none gained by it. It was, no doubt, to meet that occasion that the *Koran* declared religious wars legitimate, a principle which became the most formidable feature of Islam and, at the same time, the most objectionable one from the moral, human and truly religious standpoint, even on the score of policy. From a progressive, enlightened religion, Islam developed as a standing menace to its neighbors.

The Pentateuch, too, had proscribed the native Kanaanites, *as long as idolatrous*, but it allowed them citizenship without actual conversion and fusing with Israel. Mohammed, two thousand years later, could conform to that rule, but he did not. Mosaism never proscribed its neighbors; nay, it screened them. Thus it could live and did live at peace with the world. The *Koran*, challenging all the nations to accept that Code as their own, or war to the knife, accepted unmitigated intolerance and war as its principles, and thus became an eternal menace to the world. Of course, it is the messiah-ideal after which Moh., too, grasped. He had to extirpate idolatry and unite men in the worship of God. Prophet or messiah run after the same utopia.

Thus does intolerance produce intolerance. Intolerance and war became in the long run and in substance

the vulnerable point of Islam. To this day the oracle is remembered (Gen. xvi, 13): "Ismael will be a wild man, his hand against all and all against him." The propagation of Islam by the sword, for some time its formidable arm, became, in course of time, its really weakest side. Religion must appeal to head and heart. But when, instead, it appeals to the fist, it may gain in the present, but it is lost for the future. In declaring for war on account of religion, Moh. put himself beneath Jesus and Paul. For ever and ever will the human mind be distrustful of him who insists upon convincing man at the point of the dagger. Of the prophets Moh. did not learn that lesson. Even Isaiah ii teaches concerning the messiah: "He will judge the poor with justice and equity and will smite the bold by the rod of his mouth, and by the breath of his speech will he kill the wicked." Moh., as a conqueror, might be excused for his treatment of the Jewish-Arabian tribes. But as a great moral teacher, he can not.

And yet is the Koran the flesh and bone of the Mosaic Law! And yet is Bible, Gospel and Koran at one in every thing essential and truly of interest to man! Eighteen centuries ago, had the Judaeans tried to have a better understanding with Paul, he would not have distanced so much Gospel from Thora. He was rejected and he did reject! Had the Judaeans patiently listened to his ideas about converting the Roman world to the doctrines of Zion, by the policy of "good will and peace to all," not of iron and blood, he would not have loomed so far away and Christendom might be identical with Judaism. Had the Arabian Jews more respectfully listened to Moh., Mohammedanism might have become identical with Judaism; anyhow the Koran would be recognized as an adaptation of prophetism to the Eastern world. But in Jerusalem, as in Medina, prejudice rather, blind zealotism and hypocritical ambition were listened to, and the opportunities were lost to mankind and to Israel. Now, in 1896, there is Jew-, Christian- and Moslem-baiting in Europe, Africa and Asia — perhaps in America, too. Jacob, Edom and

Ismail, originally brothers, are now step-brothers — from mere misunderstanding! In vain did the Prophet preach: "My house is a house of prayer for all the nations." In vain says the Koran: "All my apostles have taught one and the same religion." Noah, Abraham, Moses, Esra, Jesus, Mohammed, taught one and the same thing. All real prophets taught but "One God, one right and one law to native and stranger. But the hypocrites insist on keeping up Chinese walls, different camps and formally diverse creeds from petty ambition and selfishness. Would it not be time to correct past errors and recognize that there is but one faith, that of "*Peace and good will to all?*" To stop all wars and missions and prejudice on account of creed and race?

The New York semi-weekly *Tribune* of the 29th November last brings the following article in the name of the well known Rev. Isaac Taylor, Canon of the English Church, offering some most important hints in this direction, which the reader will peruse with interest. It will corroborate our theory of the essential identity of religions; It will further show that not only Cardinal and Rabbi are at one upon the ethical agreement of Gospel and Bible, but also that right-minded Episcopalians recognize the essential sameness of Koran, Gospel and Bible.

CHRISTIANITY AND ISLAMISM.

"The paper on Islamism which Canon Isaac Taylor read at the English Church Congress, recently held at Wolverhampton, is the talk of the hour among English churchmen. Among other things the Canon said that Islamism is more successful than Christianity in a very large part of the world, Moslem converts from paganism are more numerous than Christian converts, and in some regions Christianity is actually receding before Islamism. As for the nations which have adopted Moslem faith, it is almost useless to try to Christianize them. Moreover, in India, where Christianity seems to be making some headway against Hinduism, it is really only preparing the people for Islamism, which seems destined

to be the prevailing religion of that great country. In Africa, a tribe which once accepts the Moslem faith never reverts to paganism and never embraces Christianity. Canon Taylor also says that there is a good reason in the nature of things for these facts. Christianity is too lofty, too spiritual and perhaps too metaphysical for barbarous or semi-barbarous races to appreciate or comprehend. Islamism, on the other hand, is so material and concrete in its structure that such races readily accept it. Not only is the moral code of Islamism accepted in theory by these races, but in practice as well. In fact it at once lifts them up to a comparatively high plane of morality. Christianity fails to do this, and therefore the bold Canon concludes that Islamism has done more for civilization than Christianity has done or can do. . .

“Canon Taylor clearly intimates that it would be wise for the Church to recognize Islamism. “We ought to begin,” he says, “by recognizing the fact that Islam is not an anti-Christian faith, but a half-Christian faith — an imperfect Christianity. Islam is a replica of the faith of Abraham and Moses, with Christian elements. Though the teaching of Mahomet falls grievously short of the teaching of St. Paul, there is nothing in it antagonistic to Christianity. . . . The higher Christian virtues — humility, purity of heart, forgiveness of injuries, sacrifice of self — these are not the virtues of Islam. The Christian ideal is unintelligible to savages, but the lower virtues which Islam inculcates, the lower races can be brought to understand — temperance, cleanliness, chastity, justice, fortitude, courage, benevolence, hospitality, veracity and resignation.”

“There is, however, one point that may be made against the Canon’s argument. Even in the most intelligent Christian nations the higher virtues of Christianity are only vaguely understood, and not generally practised, while the lower virtues which Islamism enforces are understood and generally practised. The same reasoning, therefore, which proves Islamism best for barbarous races, would also in a measure prove it best

for civilized ones. Is Canon Taylor prepared to advocate the introduction of the Moslem religion in England because that nation has failed fully to grasp the higher ideals of Christianity?"

That closing reasoning hits beyond the mark. Canon Taylor does not intimate that the church should teach Islam, just as I do not suggest that the Synagogue should teach the Koran or Gospel. There will ever remain differences of views and forms among different races, etc., in spite of all original identity in essentials. It is sufficient when thinking people agree that "all true prophets have taught the same essence of religion," and that religious forms are no cause for war, ostracism or exile. Peace and good will to all! is the only conclusion of the Canon's remarks. Let the Moslem circumcise at twelve years, the Jew at eight days, the Christian baptize with water, the Unitarian with words, — all that does not hinder us from recognizing each other as members of the human brotherhood, with one right, one duty and one sympathy for all. That alone is the sequel of the doctrines: "All prophets have taught but one religion;" "Peace and good will to all;" "For my house is a house of prayer for all nations."

Imagine what an improvement it would be, if, by the standard of that doctrine, nations would institute a "*Peace and Good-will Congress*," adjusting the differences between Latins and Teutons, between Teutons and Slavs, between Slavs and Turkish Osmanli, between Osmanli and Armenians, between China and Japan, etc., etc.! How many wounds would not be closed, tears dried, children spared their parents and widow-mothers their only sons—should we but remember the Koran's: "All apostles have taught but one religion;" the Gospels': "Peace and good will to all," and the Bible's: "One right and one Law for native and stranger;" "For my house is a house of prayer for all the nations!"

THE KORAN ESTIMATED.

The religious, moral and social doctrines of the Koran are nearly identical with those of the Bible. Moh.

did not pretend to teach any new principle. On the contrary, he claimed but to confirm the Pentateuch. He was convinced, as divine truths, of the verities of the Pentateuch and of its Haggadic Comments. From there he took the leading features of his Book, as far as he knew them and as well as he understood them. As to the garb, the drapery, the trappings and the forms of the Koran, that is Arabian. So are Arabian the local, political, social and national institutions. The Koran is simply an adaptation of the Pentateuchal Laws, the Prophetic, Haggadic and Gospel ethics, to suit the Arabian conditions of that time. The very flower and essence of Pharisaic Mosaism he clothed with his own country's drapery and habiliment. Solely Arabian, and not Mosaic, are his slavery and polygamy institutions. There they were not simply tolerated, as in the Judæan legislation. No, they were the corner-stone, the very political and social basis of the Islamic community. All the other public institutions were there arrayed as the necessary sequels, links and results of that foundation, as its logical outcome. There the harem, not the family, was the social unit; not man and family, but man and his families, was the base. The natural supposition was that a citizen has many wives, that he has slaves, and that all the women and all the children are slaves. To such a surprising extent was that the case, that to marry a free woman was mean, godless, invalid; that even the foremost families had to give away their daughters — through the slave-merchant. That meant nearly universal slavery! The Koran, indeed, did not allow the Mussulman to traffic in slaves, to castrate, to entice into bondage and to abuse marriage, to profit of helpless womanhood, etc. But these were shadows, impossible laws, pious wishes, inconsequences. Nearly all the females were sold and, largely so, males, too; all stood on the slave-block.

The next anomaly was the religious war-policy. The Koran declares and enjoins, with some general qualifications, that unbelievers should be reduced by the sword, either to accept Islamism, or to pay tribute and be dis-

criminated against. Mohammed, or at least his followers, acted soon after the Hegira upon that principle. These three elements, slavery, polygamy and religious intolerance, are in their rudiments at least to be detected in the Pentateuch and in the Mosaic polity, too. As seen before, Mosaism acted towards the Canaanites exactly as Mohammed did towards Jews, Christians and idolaters. But fortunately there it did not become the definite, standing rule of the commonwealth. It was there but a temporary expedient.⁽¹⁾ After Joshua, the Israelites lived together and, no doubt, amalgamated with the aborigines, be it from weakness or from strength. But religious intolerance became and unfortunately remained a standing feature of Islamism. In recent times alone, the rulers of Turkey and of Egypt have inaugurated a policy of toleration. Let us hope it is principle, not expedient! These three institutions excepted, the Koran is simply a child of Mosaism. Its religion, its ethics, its practice, its aspirations are Mosaic, with some superiority of having less national and local forms, and being thus more fit for a world-religion, more adaptable to other circumstances.

After the prophetic school, as reflected in Mosaism, Mohammed took further for his models, as hinted at, Jesus and Paul, in denationalizing and dislocalizing religion and making it a *quasi* universal, ethical and social doctrine, fit for the Orient especially. On the other hand, he happily guarded his own system from looming away into mysticism and dropping into mythical forms and conceptions, as Paul and his successors did. He has the great advantage, besides, of having the Koran stand upon its own merits, not upon miracles, supernaturalism and traditional authority. The Koran has yet another great recommendation: that of befitting Oriental circumstances. Even its slavery and polygamy, its sensuality, its celestial houris and voluptuous Paradise appear to be well suited to Western Asia and Africa. This may serve as an excuse for that lawgiver. He

(1) הוראת שעה.

may plead necessity as his justification. The lofty idealism of contemporaneous Judaism and that of the kingdom of heaven of Christendom, would never have succeeded with the Ismaelites. It was his Paradise and his houris which made the Arabian accept Islam for life and for death. If victor in war, he was master of his enemy's wife ; if killed in war, he found his sensuous Paradise as a full compensation.

CHAPTER IX.

ESTIMATE OF MOHAMMED.

There can be no doubt that the Arabian leader and prophet was a good, great and extraordinary man, a religious genius of a high order. A man of head, of heart and of hand, a man of theory and of practice. He was not, indeed, of the calibre of Moses, nor of Jesus, whom he claimed to supersede. He was not so vast, many-sided, and embracing the universe within his mental glance, creating schemes and aiming at objects for thousands of years to come. But he was, at any rate, a man of great compass of thought, of fervor and humane sympathy, a religious genius and a politico-social genius. His heart thrilled with compassion and his brain teemed with remedies at the sight of the ills of his compatriots. He was a cosmopolitan man, yet he was an Arabian patriot, too. He united his countrymen into a moral, religious and social bond. He liberated them from the yoke of foreign oppressors. He freed them from idolatry and superstition, from the horrors of incest and infanticide ; he mitigated slavery ; he refined polygamy ; he regulated war ; he diminished blood-revenge and tribal, hereditary strife ; he paved the way to some higher civilization, to some higher culture, to some education of the young. In one word, countless hordes of barbarians he converted, by the spell of religion, into a civilized nation, with a moral law and a regular government.

Mohammed was a hero and a soldier, too. He was the organizer of national defence and of the conquest of half the world. That important trait must not be overlooked. A weak and a vicious trait as it may have been in a prophet, and as it may appear to a moral philosopher and philanthropist of more recent centuries, it was a very important feature and a very lucky advantage for the success of an Arabian leader of twelve centuries ago. Had he not been a warrior, he would never have succeeded among his warrior nation. Had he not been a heroic, daring and yet cautious, cunning war-chieftain, he would never have succeeded within one single decade after the Hegira, to establish a great empire and unite into a powerful nation the hosts of turbulent Arab hordes. As a courageous warrior he powerfully assisted his mission by fights and ambuscades. As a prudent chieftain, he conquered and kept his conquests. The prophet planned and inspired, the conqueror carried out the schemes. As the Jews expected but a victorious messiah, so did the Arabs believe but in a victorious prophet. Had he been simply a moralist, a teacher, he would have ended like Jesus—on the cross.

One of his biographers, Syed Ameer Ali, quotes as examples of courage: "In an impending danger and alone with Abu-Bakre, who despondingly said: 'We are but two,' Moh. replied: 'God is with us and we are three.'" An inimical Arab once rushed upon him with drawn sword, shouting: "Who is there now to save thee?" and Moh. replied: "God!" The rude man, in suspense, and surprised, Moh. wrenched the sword from his hand, and in turn asked: "Who is now there to save thee?" "None!" answered the Arab. And Moh. said: "Learn then from me to be merciful," and returned him the sword; thus twice overcome, the man became his friend and partisan. Such little stories are not always real facts worthy of history. But they show what his generation thought of him. Mankind never thought so of Nero or Caligula, or even of Caesar. They never attributed to them such feats of noble daring, combined with deep trust in their own good cause; nor that

God is ever on hand to protect the innocent and their cause. It is that indomitable courage which is the characteristic of the hero and the prophet. Moh. succeeded so marvelously, because he was of both. Of course, greatest he was as a religionist. He grasped ethics from the highest standpoint: "All my apostles have taught but one and the same religion," says the Koran, (I.II, 86.) "Noah, Abraham, Moses and Jesus aimed at one and the same doctrine, moral and social." Such a man had a right to add his name to that galaxy. He conceived well and executed well his schemes under immense difficulties, sacrificing all a man could for their success! As such he may well be recognized as a prophet, viz: an ethical leader in history. His *Koran* and his deeds prove that. Did he receive his revelations from the angel, Gabriel, or not? Did he *consciously* give out his own conceptions as coming from God? What do we know and what can we say about supernatural revelations and about prophecy? How does God speak to men? All we can say, is: Everything great, good and true, conducive to the welfare of our fellows, requiring great efforts and sacrifices and a life of struggle—such things and forces come from on high! and we must not quibble about calling him prophet, messiah, inspired seer, divine ambassador, etc. We cannot prescribe to Providence the shape of His agents. Various is the conception of revelation and prophetism. Samuel instituted schools of prophecy, of *Nabiim*, sacred orators. Jeremiah speaks of "priests and prophets who delivered oracles, falsely, in the name of God," or "who were misguided by a false and mischievous spirit." The prophet was a true one, or a false one (*Nabi hasheker*.) *Nabiism* was simply a profession; the craft of State oratory — the Greek heralds mentioned in Homer and often mentioned in Sacred Scriptures in a line with priests. Prophecy, in itself, was simply a claim, an assumption of divine inspiration. There was a crowd of prophets; they *quasi* corresponded to our modern religious speakers and preachers. A few among them, an infinitesimal minority, by dint of pa-

triotism, genius, moral worth and breadth of thought, rose to the dignity of ethical leaders, of expounders of the divine will and word. These we call *the Prophets*. Now why should history not be liberal enough and give to Moh. rank among such? Do not his struggles, genius, self-sacrifice, aims and realizations entitle him to the gratitude of a vast fraction of mankind!

HIS PERSON.

He was strongly built; of a fine, commanding personality, of a nervous and excitable nature, harboring some apoplectic symptoms from his very infancy. He was enthusiastic, meditative to ecstasy; contemplative and musing to absorption; ever wrapt in earnest and lofty thoughts and problems; little occupied with his own bodily wants and needs; ever engrossed by the good of his countrymen; devoting his life and energies to their national, economical, moral, social and religious improvement. That he deemed to be his mission. That this is not incompatible with a certain, lofty, refined, generous and ideal egoism, *connoisseurs* of human nature will consent to. But such an ideal selfishness is a necessary ingredient in great, public men. If they were totally indifferent to self, as the Greek gods were claimed to be, or a Gange's derwish is, they would never "stoop to conquer," not care for man's improvement, and there would be none. He was sincere, kind and sympathetic. Each of his feelings and thoughts was for the good of his fellows. As to himself, he insisted only to be recognized as *the Prophet*. The denial of that was to him the utmost provocation. No amount of merit could atone for that deadly sin. The assent to it condoned for any amount of shortcomings. The Arabian Jews and Christians, too, provoked his wrath and his most cruel rigors, essentially, for no other crime but for refusing him recognition as supreme prophet or messiah. That ambition was the only remnant of selfishness in his character. Besides that tender spot, everything else in him was pure, noble and altruistic. From a latitudinarian standpoint, he was fairly excus-

able in assuming his feelings and thoughts to be divine inspirations, since they all tended to the public good. I say, that was excusable in that age and those circumstances. Considering his time and temper, it is natural that he claimed to have revelations. His epileptic fits and his tinkling in the ears may have been delusive criteria of prophecy. His good will, his extraordinary energies, his sympathies, his zeal for the public weal, his commanding talents as an organizer, warrior, patriot and teacher were true and genuine; hence was he an instrument of Providence, the mouthpiece of divine behests. Rationally reasoning, it is just revelation and prophetic inspiration that explains his career, his indomitable will-power, his admirable endurance and his extraordinary success. He was inspired by the divine agents of patriotism, sympathy and magnanimity to plan such a grand scheme and to realize it.

HE WAS SINCERE.

All his patriotic and religious suggestions came to him, because he believed to be a prophet, he believed in his own grand destiny. He had faith in God out of and in himself; therefore he succeeded. Cromwell and Napoleon were but ambitious; they rather claimed faith and superior inspiration — and their work, great as it was one way, collapsed. Moh. was sincere, as Washington, as Mirabeau, as Lincoln was. He sincerely believed that God had made him his messenger and prophet; he was the first believer in his own Credo, hence his strength, his consistency, his tenacity and—his success; his faith in himself was his Samson's hair. The deeply psychologic remark of the Prophet: "The just liveth by his faith,"⁽¹⁾ was brilliantly illustrated by that extraordinary man. There is pervading in the Koran a thrill, a tune, a love, a solicitude for the pure, for worship, for peace and good will, for the protection of women, children, strangers, the weak, the poor, which may be placed side by side with the best passages in

(1) Habak. II, 2.

the bible, and which it may not be too bold to term: inspired. Whence else should such feelings come but from the Supreme Source of Goodness.

AS A WRITER.

Moh. dictated the Koran. He did not correct it, unfortunately. His later editors were too much overawed and reverential, too much hampered by the inspiration theory, to venture upon making the necessary corrections. That Book, at times, is noble, majestic, fine and natural, moving the reader with a deep and holy thrill, the noble criterion of a great and truthful writer, indeed, the seal and signet of true inspiration. But not seldom it is otherwise. The prolixity of diction, many ominously opportune and flagrantly personal "revelations," his amorous propensities on one hand and on the other his rigors for the privacy of women, his despotism in the harem, the conqueror's exorbitant ambitions, the bitter religious wars, the astute assassinations, the ruthless extirpations of entire populations, etc., are as many dark blots on the Koran as on its composer. Most of these spots may be put perhaps to the account of Moh.'s associates. Nevertheless, they are the cause that his genius, great as it was, is placed beneath that of Moses, David, Maccabeus or Jesus. Nevertheless, even so he holds an exalted position in human annals; he has yet earned his place among the very foremost of men.

His private, personal character was pure, meek and noble; he was frugal and kind, modest, humane and unostentatious; he occupied a hut, was his own servant, milked his goat, fed on bread and water, or dry dates,—as master of Arabia. That simplicity, too, betokens true grandeur.

Between forty and fifty-three years of age he elaborated his plan of redemption. Peremptorily he felt called upon to begin the work of regeneration. A hundred times disappointed, he did not give up. From fifty-three to sixty-three, when he died, since his flight to Yathrib, or Medina, to his death, from P. C. 622 to

632, he effectuated his grand scheme; he united his countrymen; extirpated idolatry; introduced purer worship, better morals, more political and social order; transformed his barbarous countrymen into an orderly community and erected a great State out of chaotic elements in savage regions. That is grand work, and Moh. is one of the greatest historical personages. No title is too great for him, be that prophet, messiah or Khalif. Men who have been so liberal with deeds, well deserve that their fellow-men should not be avaricious with words towards them.

The average man says, Abraham, Moses, Samuel, Esra, Hasmonoy, Jesus, Moh., etc., were "prophets," meaning, God-inspired men, mere tools in the hand of Providence, accidental mouthpieces of supernatural oracles. The learned vulgarian declares such men, each and all, frauds and deceivers, cunning and successful pretenders, overreaching the simpletons. The wise, the real thinker, whether believing or not in supernaturalism and in miracles, finds them great, good and venerable; reverentially he declares them providential, the impulse and leaven of human advance, the mile-posts of social improvement, the conscious and willing vehicles of the Deity. He bows deeply to their grandeur, call them what you please.

The vulgarian asks: If the Deity once spoke, why does He not now? Answer: The Deity was and is speaking whenever a prophet listens.—Why does He not speak to everybody? Because everybody listens not, occupied as he is with but vulgar affairs. The prophecies ring, but he misses them. Whilst the divine voice is ever speaking, and at all places, as the air blows, the sun shines and creation moves. The Mount Sinais', Karmels', Olivets', Hiras', etc., are everywhere—where a great and good man, of whatever shape and name, stands and meditates. Where are our prophets now? Sometimes in the majority; oftener in the minority; oftenest in the background, in want and misery, in disgrace and ostracism. Occasionally in the palace, too, having, for a while, the ear of the prince, the presi-

dent, the majority; but oftener in disfavor, at the index of the mob . . . When you peruse a page, or listen to a discourse, or witness a deed that thrills you, shakes and moves you deeply, as by an electric shock, that calls out tears to your eyes, that brings you a bitter regret, or a sweet consolation, a fresh hope, a ray of light, a truth to your intellect, that impresses, ennobles, purifies you—then you are in presence of prophecy and you are the prophet!

The question rather is: Do we, now-a-days, really and sincerely seek for prophets, — or perhaps but for false prophets? If we never meet the true ones, that does not prove that the prophets of former ages were jugglers; but rather that true prophets are now pushed to the rear, and that mountebanks take their place. But let us not be wordy in answering this question. *Sapienti sat!*

OTHER OPINIONS ON MOHAMMED.

Dr. Abraham Geiger in his book, "What has Mohammed borrowed from Judaism," shows that he did borrow from there nearly all his religious, ethical, historical and legendary elements. Hebrew and Rabbinic terms with their conceptions are literally incorporated into the Arabian Koran; "that he selected from Judaism the best elements, systematized them and gave them but an Arabian garb. So are the Hebrew words and notions in the Koran: *Gan Eden, Gehinnom, Chabirim, Darash, Raban, Sabbath, Sechechina, etc., etc.*, taken from Hebrew Scriptures and Haggadas. Nearly all his numerous legends and historic narratives are from biblical history and Midrashim with his own embellishments. Few are the Arabian legends. From Hebrew sources are, especially the One God-idea, creation in seven days, paradise and hell, the seven heavens, the tree of paradise and the tree in hell, Gog and Magog, Messiah, reward and punishment, judgment day, resurrection, revelation, angels and demons, the forbidden incestuous grades, blood-prohibition, etc., and other dietary discriminations. The Arabian Jews who first had

avored him and whom he tried to conciliate, had unfortunately, from their accustomed worship of letters and forms, committed the imprudence to provoke him by taunts and flings, by throwing ridicule upon his prophetic character and stirring up enemies against him. He being a full-blood proud Koreishite Arabian, at last broke away from them and separated Islam from its original source: Judaism."

Dr. Geiger describes him as having been of a nervous and excitable temper, subject to epileptic fits, foaming and raging and remaining unconscious. Springer assumes that in his epileptic or cataleptic fits he remained in a dreaming conscious wakefulness, with a certain over-excited religious and mental activity, which he interpreted as divine visions. Geiger, too, admits that. He soon used to recover; and when rested, he collected and settled his thoughts, believing and assuming that from the chaos of his various sensations during the trance remained the clear consciousness and the settled reminiscence of a revelation.

Geiger further claims: That in Arabia women used freely to be admitted into male company, and that Moh. relegated them into the harem and seclusion, as he personally had much trouble with his many wives.

It is interesting that Paul, too, repressed women (see Corinthians) and showed them to a back-seat in society, declaring that nature gave them long hair to — cover their heads and faces; that they must not speak in public, especially at worship, be modest in their apparel and demeanor, and obey their husbands, etc. That is repeated, over and over, in his writings.

It is thinkable that the rich and luxurious Greek women were much inclined to grasp after their share of personal freedom, public rights and privileges, as speaking and preaching in the Forum and Church. But that the Arabian slave-wives, before Moh., were so, is hard to believe without much further proof. So, too, during the troubles and wars of the Reformation the German peasants clamored for their share of rights; Luther would not recognize their claims and advocated the policy of

the princes to put them down with fire and sword. History repeats itself. Paul refused to the women the privilege of speaking in public, or even to appear there uncovered. Mohammed insisted upon the same feminine privacy; and Luther advocated the subjection of the lower classes, the third estate. For even the most liberal reformators can not go beyond their age. And if they do and transcend possibilities, they have to ascend the cross.

Professor H. Graetz in his "History of the Jews," (V. 112), though severe upon Moh. as an implacable enemy of the Jews, nevertheless vindicates to him great qualities of character and sincere patriotism, having accomplished a great deal for his country-men. "He possessed most contradictory traits: true piety and godliness, united to exorbitant pride and haughtiness; lofty poetry and petty egoism; simplicity and moderation in fare and dress, with insatiable lasciviousness; frankness with cunning dissimulation; courage and cowardice; rapturous ecstasy with calculated astuteness. Every inch in him was an Arabian, a wild son of the desert. Nevertheless did he break through the limits of his nationality and open to his tribes a vast perspective. He regenerated them by sublime doctrines and confirmed them in their prejudices; he understood neither to read nor to write, and nevertheless he made a book as the centre of a new religion."

Weil, in his "History of Mohammed," p. 24, says: "He began as an enthusiast and finished as a deceiver. Following the Jewish legend about the messiah, he, too, intimated to have been primordial, as the expected son of David was. He was the benefactor of Arabia. He abolished idolatry, introduced pure God-worship, justice and meekness, abrogated tribal and individual warfare and blood-revenge, and mitigated slavery. His private character was without blemish. He mended himself his clothes; milked his own goats; was affable, truthful, generous and liberal; humane to slaves and an enemy of the privileged classes. His first revelations were in dreams and visions, ecstasies after epileptic fits and ner-

vous prostrations. Slowly recovering his consciousness he realized and elucidated his visions and thoughts as inspired revelations."

Both, Geiger and Weil, think that Moh. persecuted the Jews from disappointment at not having been recognized by them as their expected messiah. He then reversed all the religious usages adopted at first to please them. Both believe that before him the Arabian women were not so much retired, but rather after the Greek manner, mingling much in male society; and that Moh. relegated them into the harem and put them under lock and key. Finally they think his warfares were most bloody, relentless and treacherous. — Weil quotes these fine passages of Moh.: "O you peoples, we have formed you from one man and one woman; we have divided you into diverse peoples and tribes that you may recognize that he who is the most pious, is the best before *Me*." — "Piety does not consist in turning your faces Eastward or Westward: No! Pious is he who believes in God, judgment, angels, Holy Writ, and the Prophets; he who is liberal to his kindred, the orphans and the poor, he who uses his wealth to free the slaves and the captives; he who pays poor-rates, performs his obligations and is patient under difficulties. These are the pious." (Weil, p. 38.)

Syed Ameer Ali, one of his biographers, an adherent and admirer, says: "Moh. was charitable, patriotic and deeply religious; for long he had passed on Mt. Hira in ecstasy, (that is the Mt. Sinai of the Koran). He deeply and sincerely believed to have received from God the call for his regenerating work, by that inner voice that God speaks to man with. As a proof of his sincerity Ali quotes the fact that his wife, his nearest relatives and intimates believed in him, while, he says, Jesus' relatives did not believe in him. (John VII, 5; Mark III, 21 and Matth. XII, 49.) Moh. rested the truth of his book solely upon its own intrinsic merit, not on miracles. Ali quotes: "Who is not affectionate to God's creatures, God will not be affectionate to him." "Who clothes the naked, God will clothe him in Paradise." "Giving with

the right hand and concealing it from the left is stronger than any thing." (A saying of Jesus.) "Every good act is charity." "What is the key to heaven? Faith in God and good works." (Strikingly in opposition to Paul.)

Em. Deutsch (Quarterly Review: On Islam, No. 254, p. 322,) gives a most enthusiastic picture of the Arabian Prophet. "He visited the sick, followed the bier of the dead, ate with the poorest, mended his own clothes; milked his goats, and was his own servant. He was generous, courageous, truthful, faithful, affable in conversation, inspiring reverence and love. He was of taciturn habits, but spoke emphatically."

Muir IV, 305, in his history says of him: "Modesty, kindness, patience, self-denial and generosity riveted the affections of all on him. He was sympathetic, clement to opponents, stern and severe to State-enemies."

Abulfeda, p. 99, says: "He was simple to extreme in his habits, in eating and drinking, dress and furniture, living often on dates and water — often, from poverty, passing meals without eating."

Such was the Arabian Prophet, long struggling with adversity, at last master of Arabia, yet occupying the same hut and practicing the same virtues, private and public as before."

ISLAM AND MESSIANISM.

Such was Mohammed, the Arabian liberator and prophet; born of poor Koreishite parents, hardly educated, of a sickly temper, long earning his bread as a humble, commercial assistant, he, by force of character, a high moral tone and will power, self-sacrificing study and work, became a great religious Teacher and social initiator; he rose to the importance of prophet and law-giver, organizer and master of Arabia; he is one of the extraordinary and stupendous figures of history. A large section of the human kind still swear by his name, cling to his civilization and are guided by his *bible*. He is their messiah. He is still the recognized Oriental embodiment of the historical messiah-ideal. He, his career and his achievements represent in the Orient the

messianic age. There is no doubt, that he has achieved great, brilliant and lasting results, and that he has deserved a prominent place among those leading men, those initiatory workers, those human benefactors, whom history has safely placed among the messiah patterns, as David, Solon, Maccabeus, Jesus, Paul, Zoroaster, Buddha, etc. No doubt, he understood that part in his own, original way, but it is a fact that he assumed and held that part and its authority, though he declined the title :

Koran II, 122. "Woe to those who believe in the advent of a pretended messiah, to have the power over the world. Allah has said: Men's ambassadors have enlightened the world, thou alone, Moh., shalt have the full revelation, and after thee no one shall come."

A. H., Sur. XI, 52. "A prophet will come after Hazreti (Jesus,) who will confirm the book given (Pentateuch) and to whom I shall show Paradise in an inspired dream . . . That prophet will be the greatest one. He will be the last one, for no more ambassadors will come after him (Moh.)"—P. H., Sur. IV, 126. "What is that messiah you Jews expect, and you Christians worship as God? Messiah means the last word I shall address to the nations and which will be their last guide. The Koran is My last announcement, by My last ambassador."—Sur. IV, 127. "I have promised that last ambassador, a descendant of Ismael. Here he is come."

Thus, on one hand, he denied the miraculous, mystic Jewish and Christian Davidian, or divine messiah. On the other hand, he claimed to be the last, permanent prophet and legislator; to abolish the old Code and create a new one, moral, religious and social; to annihilate and extirpate idolatry, to introduce monotheism, to convert his fellow Arabians, to subject or eject non-Arabians, to unite that *dark*, immense region, a continent almost by itself; to unite and nationalize the host of warring tribes, to settle and civilize the Bedouins and subject them all to law and order; to create out of those discordant elements, out of that chaos of barbarians, a great nation, a settled government, a dominant country,

that soon overstepped their natural bounds, attacked and repelled the Byzantine empire and annihilated the great monarchy of the *Sasanides*, erecting the standard of the Koran on the ruins of that vast Persian empire and religion, repressing the Cross to the West. He founded a dominion and a creed, both of which last yet now, twelve centuries after him, and counts more votaries than any of the other denominations, past and present. Undoubtedly he is one of the great embodiments of the ideal, an exemplar of the idea of the messiah. He aimed at first at regenerating man by ethical means, and he succeeded to a certain extent. True, he finally accomplished it by the sword rather. But that is mankind's fault, not his. Jesus tried pure, moral forces, and he had to ascend the cross and to leave his task to schemers and politicians. There is something true in Bismarck's "*Powder and Lead*" theory as fertilizers of civilization !

There is no doubt that the Orient, on the whole, has gained by his advent. Contemplating his humble beginnings and his extraordinary achievements, there is something messianic and grandiose about that event. His votaries and admirers could well claim him as foretold in the Scriptures⁽¹⁾ and apply to him the many lofty passages of the Prophets concerning the coming of the liberator. Sacharia ix, 9: "Thy king is coming. A poor man, riding on an ass."—Isaiah xi, 2: "Upon whom shall dwell the breath of God, the spirit of wisdom and perspicacity, of divine counsel and energy, of the knowledge and fear of God . . . Who will judge justly the proletarian and with sympathy the lowly ones . . ."—Isaiah xlii, 1: "Behold My servant whom I lean upon, My chosen one whom I love . . . A broken rod he did not hurt . . . Who shall render justice according to truth, and to whose law continents will look up."—Isaiah liv, 1: "Who would have believed it?" . . . As a humble twig he arose from the desert land, without pride nor pageant . . . the despised and contemptible one among men . . . Indeed, he suffered for our vices and

(1) Koran, Sur. xxvii, 9, and Sur. i, 255.

our woes he was burdened with." — His own votaries may well claim that Moh. was alluded to in those verses. They fit him just as well as any other initiator.

ISRAEL AND MOHAMMED'S MESSIANITY.

Were the Jews then to choose and acknowledge him as their leader and exponent? No doubt, the course of their own history would have been another than it came to pass. In place of extirpation and loss of Arabia, they would have triumphed in his triumph. In many respects the Jewish messiah part fitted him. He would have restored Israel to its pristine or hoped for position. He did extirpate idolatry. He raised the standard of monotheism. He would have freed the twelve tribes and collected them in Judaea; Jerusalem would have become the capital of the monotheistic world. Rome and Persia really were vanquished. Again the "word of God would have to come forth from Zion." Had the Arabian Jewish tribes forgotten their own patriarchal race, their nationality, their levitical and dietary purity and their talmudical traditions, had they accepted a messiah not of the loins of David, not trimmed with the gaudy hag-gadic paraphernalia, one "who was eating camel-flesh," Moh. would have proven a pretty good leader and made an end to all their woes and tribulations; he would have given them all they ever dreamed of: independence, victory, revenge, dominion and security. He would have rescued them from their millennial isolation; and all that without apparent loss of principle and prestige. Monotheism would have vastly gained and perhaps, too, the unification of the human race. All that and more would have been attained could Israel have brooked the idea of accepting his messiah from the "tribes of Ismael feeding upon camel-flesh."

MESSIAH IN PAST AND FUTURE.

But when we look deeper into and embrace the many-sided aspects of the question, then the course of actual history, which in its last issues is the course of Providence, was the correct one, and things happened as they should

and ought to. With all the brilliant achievements and qualifications of Moh. for the messiah-role, he fell short of it, ethically; he remained far below it, indeed, as all fact and reality must be beneath the ideal; as all the realizations of the present can be opposite the illimitable future. With all the marvelous things Moh. has accomplished, he could not realize in twenty-five years what is reserved for milleniums. No doubt, he took the impulse to his grand career from prophetism, as reflected among the Arabian Jews and Christians. Though disclaiming the belief in the advent of such a miraculous and supernatural being, he nevertheless took his inspiration from that quarter. It is now admitted by the best historians that the Judaeon messiah-idea was his ideal and paragon, as far as it could take hold of his positive, realistic mind. He grasped it as well and as much as an illiterate practical Arab could. He adopted the *possible* fact, and only that part of the utopia nurtured at the bosom of the Judaeon and Neo-platonic mystics. All the matter-of-fact elements therefrom he accepted, sifting out all fancy, poetry and supernaturalism. From an Arabian sect akin to the Jewish Essenians and the Egyptian Therapeutes, called *Hanifs* (see Springer, p. 38,) he learned the part of John the Baptist, of "calling to repentance, of preaching divine judgment and offering human regeneration through the messiah." He reduced that scheme to its then, possible, realistic proportions. Then, boldly and magnanimously, he undertook to realize that part to which his Arabian, practical, uncommon sense had reduced it, and that was great and arduous enough. No doubt, he dropped nine-tenths of the ideal; but he realized the last fraction graspable in his time. He did what a man could and that has placed him among the greatest in history. The thinking classes of Arabia had long ago been convinced that the many gods are but dumb idols, and that Allah, the Abrahmic Supreme God, is the only One. That was, perhaps, really a reminiscence from hoary Abraham, the Semitic common ancestor, as claimed by the Koran. Moh. openly rejected the idols and the gods, and proclaimed the

only One God, as taught by Jews and Christians. He gave to Arabia a fit Code of Laws, an abstract of Pentateuch and Prophets. He gave her unity, independence and strength for defense, enjoining justice within and patriotism without. So far he understood the messiah-idea, or the great problems of Sociology, history and ethics. Any thing beyond that was to him and his countrymen a sealed book.

HISTORY AND MOH.'S MESSIANITY.

Now, would it have been well had Israel accepted his messianity, given up his own identity, Law and nationality and fused with the Arabs? No doubt, he would have gained temporarily. But mankind would have lost definitely, and he, Israel, with mankind. For what would have been the natural, unavoidable, far-reaching consequences of the Jews' fusion with the Arabian world? They would have become part of the present Moslem populations, an integral fraction of the Mohammedan Orient, as the once Israelites, now Afghans; as the now Persians, once Parsees. What happened soon after the Arabians had conquered Persia, Syria, Egypt, etc.? Degeneration set in, conquest, wealth, ambition, dominion, war, luxuriance, effeminacy and decay; and that would have been the fate of Israel, too. The Afghans are such Moslem Jews. What happened after the ancient Persians, Cyrus and his successors, had conquered the world? The stern, political conquerors became conquered by the vices of the conquered. The disciples of Ahura-Mazda accepted the doctrines and views of the Principle of Evil, of Baal and Moloch—corruption, effeminacy and disintegration came on, and soon they lost their independence against the people of Greek mythology! The Arabian world-empire re-enacted the same history.

Had the Jews given way to the allurements of the Moslem prophet, they would have been long ago wiped off the face of history. All those Judaeen treasures of ideas, forces, ideals, ethical habits, hopes, aspirations, capacities, efforts, energy and perseverance stored up by the genius, the soul of the Jewish nation and race,

would have been lost and obliterated with their absorption by the Arabians and irretrievably lost to mankind, to human advance. The messianic idea, a mystic name for the great problems and aspirations of the human race, the electric force that drives the chariot and wheels of civilization, would have died out, and mankind would have relapsed into polytheistic materialism and stagnation, into the policy of: "Let us eat and drink, for tomorrow we shall be no more."

With all the great achievements by and the virtues of Moh., the Jews saw clearly he was not the prophetic, ideal messiah. His Arabian sensuality, ambition, cunning, continual wars for booty and conquest, his preference for his own Koreishites, the atrocities and assassinations on political or religious grounds, his opportune revelations on personal occasions, etc., proved to the Jews that he was not the real, ethical, ideal messiah, though he may have been a practical Arabian one, and as good as the circumstances allowed. Could they ever have conscientiously accepted him as their messiah? Look to said verses (Sacharia ix, 9): "Rejoice, O Zion, shout, O Jerusalem! behold, here is thy king, thy liberator is coming, a poor man, riding on an ass." But, alas, too, a bloody victor, dripping with Zion's blood, who had murdered an entire Jewish tribe, which had surrendered, trusting in his clemency!—Isaiah xi, 1: "A sprout from the stem of Jesse will issue whose girdle will be justice and faithfulness the strength of his loins." Moh. was faithful to his adherents; everything was allowable against opponents.—Isaiah ii, 2: "At the end of days will the nations stream to Yahvh's mountain, to learn of His ways God will be judge, and the nations will break their swords into tools of peace."—Unfortunately the Moslem messiah consecrated war; and so war, not peace, became the nerve of the Islamic power.

Thus, with all the great virtues and brilliant achievements of Moh., he was but the Arab liberator and organizer of twelve centuries ago, not mankind's messiah for the far future. The more realistic he was, and the less fit for an infinite ideal of goodness. The genius of

Israel, the genius of human history had to refuse him that position. Israel could not accept Medina as messiah, however realistic he was. He could not recognize Nazareth as messiah, however ideal he was. For both, Jesus and Moh., were finite men, both tried to improve their own age, whilst the Messiah-ideal, human perfectibility, is for all ages, is illimitable, and no finite being can compete with the infinite. It was therefore happy for mankind, that Israel then listened to that inspiration, even at the cost of his apparent, temporal weal, his homes, his life. Sacrificing all for duty, Israel preferred struggle, want and obscurity with ethical identity. As the legend of the mystical messiah hid behind the throne of God, ever ready to rescue mankind from ethical collapse and bankruptcy, even so appears the genius, the national soul of the prophetic people, that has produced the messiah idea, to be destined not to fuse and amalgamate, but to live side by side with mankind, at hand to save it from egoism and bankruptcy. Israel's genius is therefore not Semitic and not Arian. It does not identify itself with Christian, Moslem or Hindu. It is living among all nations, fraternizing with all races, yet preserving its own identity. It is humanitarian, cosmopolitan, the advance guard of all; harboring and nurturing the palladium of the human race, nursing and warming at his bosom that great idea, the hope of man's future, perfection, fraternization and happiness. It is the genius of mankind in quintessence. Jesus and Paul and the Reformation have brought the race a step nearer that ideal in the West. So did Moh., Abu-Bakre and Omar in the East. But human progress is boundless. The messiah is ever coming, yet never come! As the apparent bounds of the horizon recede and expand, the nearer we approach them, the sky never touching the earth; even so the Messiah-ideal; the idea is always advancing, the realization is ever receding; it is never accomplished; the kingdom of heaven is in heaven. That ideal, the very soul of prophetism and of religion, is the focus of mankind's genius.

Egoism renders man a bloody brute; altruism makes

of him an angel. That discrepancy is eternity-wide. Hence the distance between reality and aspiration, between the world as it is and the divine kingdom and age hoped for. That messianic idea comprehends the highest problems of religion, ethics and sociology, those of human perfection and happiness. But they are ilimitable and boundless as the universe; hence is that prophetic idea ever realizing and never realized, it will ever remain an ideal; it cannot be adequately represented by any one man. Trusting not to be misunderstood and misconstrued, I would say: The scattered Hebrew nationality is but the body of that prophetic soul, idea or ideal, and that is the quintessence of mankind's genius. Israel could therefore not accept any man as the world's messiah. God alone is the Redeemer. Every age, country and people in their great historical eras has such an exponent of the messianic scheme. There it was termed Buddha and there Zoroaster, there Jesus and there Mohammed. Each brought man nearer that age. Each has well deserved his crown of thorns. They are all diverse efforts and steps towards the same ideal, but neither is its full realization. They are perishable, the idea is everlasting. Israel, the martyred body of that crowned soul, is teaching it throughout history and will continue so in time to come, but will never recognize a single man as its fulfillment.

CONCLUSION.

Circumstances allowing, we shall later consider some further trials at realizing that messianic age, some more exemplars and versions of those highest aspirations and hopes of history. Continuing we shall study the legislation of Zoroaster and the mystic doctrines of the Qabbalah, the bibles of ancient Parseeism and of later mysticism; the Zend-Avesta and the Sohar; what sociology, what history and what our innate instincts, the psychology of man, suggest concerning that last goal of human advance. Comparing them with the results of the bibles of the leading nations and creeds, we may better grasp that greatest of problems. We shall find that the hu-

man aspirations and possibilities are really illimitable as space and boundless as eternity. The messianic ideal will therefore ever remain an ideal, ever unfinished. It is the silent and mysterious, yet real and eternal craving of moral nature after the divine, identical in the human heart, in history and in religion.

ERRATA.

Page.	Instead of	Read
29.....	There is a possibility.....	<i>yet a possibility.....</i>
47.....	They not.....	<i>neither.....either.....</i>
61.....	Gives up optimation.....	<i>optimism.....</i>
72.....	angel. According to..these.....	<i>accordingly to....These.....</i>
145.....	of human race.....	<i>the human race.....</i>
158.....	These hours are destined.....	<i>houris.....</i>
172.....	It is as not psychological.....	<i>It is not psychological.....</i>
• 182.....	recognition as a prophet....	<i>as Prophet.....</i>

COMMENTS ON MAURICE FLUEGEL'S LITERARY WORK.

"The Messiah-Ideal."—Vol. I. Jesus of Nazareth.

The first impulse to that work came from Professor FRANZ DELITZSCH of the Leipsic University, who gave the author a friendly challenge to write on that subject. See Vol. I, p. 296.

Dean GEORGE E. DAY of Yale University wrote next:

"Seeing your style of writing, I have strongly felt what a contribution it would be if you would undertake to show the teachings of the most distinguished of the Jewish nation Such a presentation, I am sure, would be welcomed by all thinking men."

Professor MAX MUELLER, England, to whom an outline was sent, wrote: "Your new book bids fair to bring out much interesting matter . . . The Talmud is a rich mine, by far not yet exhausted."

After having received the published volume, he expresses himself thus: "It seems to contain a great deal that is not only new and interesting, but much that is valuable and will be permanently useful."

Dean FARRAR, Canterbury, England: "I read your book with the greatest interest. The Jewish writings, as I have long found, are invaluable, as furnishing many illustrations of the Gospel narrative, etc."

Rector A. SCHWARZ, of the Vienna Theological Seminary: "By the kind transmission of your latest work you have not only given me great pleasure, but shown again how fruitful your pen is. That is indeed a gigantic labor, to which I congratulate you most heartily."

Friendly letters came from Rector ERNST CURTIUS, Berlin University; HERBERT SPENCER, London; Librarian A. NEUBAUER, Oxford; ED. COHEN, Artist, Frankfurt a./M.; Dean G. E. DAY, Yale University; Rev. Dr. M. JASTROW, Philadelphia; Dr. B. FELTSenthal, Chicago, and many more American Ministers, Scholars and University Professors.

"Thoughts on Religious Rites."

To this President W. H. GREEN of Princeton Seminary writes: "This book seems to embody in an interesting way the results of extensive reading, study and careful reflection."

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Professor MAX MUELLER: It is full of interesting information and I hope you will continue."

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Professor H. GRAETZ, Breslau: "It pleases me very much and I request you to let me keep the copy . . . Your '*Shylock and Prejudice*' is beautiful."—He offered to superintend the publication of "*Religious Rites*."

Similar approving utterances by Chief Rabbi H. ADLER, London; ISIDOR LOEB, Paris; L. PHILIPPSON, Allgemeine Zeitung des Judenthums; Archives Israelites, Paris; RAHMER'S Literatur-Blatt; etc.

"Spirit of the Biblical Legislation."

CARDINAL GIBBONS sent an autograph letter with a liberal subscription. Then, verbally, he said: "Your book contains new ideas; . . . and I shall continue my subscription to your continued work."

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Professor MAX MUELLER sent the same with his portrait.

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Mr. HERBERT SPENCER: "Your work contains much interesting matter which I should like to read when my health permits."

Dr. A. SCHWARZ, Rector of Vienna Theological Seminary, finds the book profound and has it reviewed in the "Ungar. Israelit," Buda-Pesth. It says:

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Bishops Drs. PARET, KEPHARDT and WILSON, Drs. B. FELSENTHAL and MORAIS, etc., write encouragingly.

Professor W. T. HARRIS of the Educational Bureau, Washington: "It ought to have a wide reading among students of religion, sociology and politics It is doing much good towards clearing up grave economic misgivings. I hope the author will further bring out his studies."

The Press, political, religious and scientific, here and abroad, has most kindly reviewed the above writings and frequently given them its cordial encouragement.

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